A STOREHOVSE OF COMFORT FOR THE AFFLICTED IN SPIRIT:

SET OPEN IN CERTAINE GODLY AND FRVITFVLL SERmons, by NICHOLAS BOVND, *Doctor of Diuinitie.*

And now publiſhed for the further good of all thoſe that loue and feare the Lord.

EXOD. 15.26.

If thou wilt diligently hearken vnto the voyce of the Lord thy God, and wilt doe that which is right in his ſight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then I will put none of theſe diſeaſes vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

LONDON
Imprinted for *Cuthbert Burbie*, and are to be ſold at the Swan in Paules Churchyard.
1604.

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BIBLIOTHECA BODLEIANA

GODLIE SERMONS VPON PART OF THE TWENTITH PSALME,

full of instruction and comfort: very fit generally for all times of affliction; but more particularly applied to this late visitation of the Plague: Preached at *Norton* in *Suffolke*.

THE FIRST SERMON VPON THE inscription, or title of the Psalme.

To him that excelleth. A Psalme of Dauid.

THis Psalme (as appeareth by the inscription) was made by the Prophet *Dauid*, as most of the Psalmes were; and not as a priuate thing belonging to himselfe alone, but for the benefit of the whole Church, as the rest of the Scriptures also were written to that end: and therefore it was deliuered, or specially by him commended, vnto him that excelleth; namely in Musicke; that is, vnto one of the Leuites, that was skilfull in Musicke, to bee sung publikely in the Temple, and therefore by him to bee set vnto some tune fit for it: according to the manner of

The author of this Psalme: and to whom it was committed.

Gods worship in those daies, and according to the diuision of the offices of the Leuites made by *Dauid*, for all kinde of Musicke, both with voyce, and with diuers kinds of instruments: as appeareth in the booke of the Chronicles. And the whole Psalme thus made and directed, is a prayer of the Church for *Dauid* their King. For in the beginning, and end of the Psalme there are the words of supplication and prayer, desiring some thing of the Lord: in the middest they shew with what faith they do pray. And it is euident that they pray not for themselues onely, but for another: for they say, *The Lord heare thee, and defend thee, &c.* and they meane their King, whom in the sixt verse they call *the Lords annointed:* it was made by *Dauid*, as appeareth by the title. He then teacheth the people to pray for himselfe, desireth their prayers, telleth them for what they should pray, and giueth them a forme of it. The time when he made this prayer for them, and the occasion of it is not set downe in the title, as it is in some other Psalmes: but yet it is thought by diuers, that it was when hee went to battell against the Ammonites. Which thing as it is but coniecturall, so we are sure of this out of the words of the text, that it was in a time of great daunger, not onely to his owne person, as appeareth in the first and second verses: but to the whole realm, as is euident vers. 7. 8: and it was a time of war, for they speake of chariots and horses as of meanes of defence, vers. 7. He then in a matter of great moment fleeth to God for succour, as to his only defence: he vseth all good meanes, but reposeth his whole confidence in Gods defence: therefore hee prayeth to him before he beginneth any thing, and determineth further in the whole course of his proceeding still to pray vnto God for direction and aide: And not onely to doe it a little at the first, as may appeare out of the verse. 1. 3. 4: but because it concerned not himselfe alone, but all the people, and finding his owne insufficiencie in prayer, and beleeuing the promises of God made vnto the prayer of other, especially of the Church, he desireth

2. *Chron.* 25.

The argument of this Psalme.

The occasion of it.

Dauid did desire the people to pray for him.

ſreth them to pray for him, and namely to pray that God would heare his prayers, which what they were or ſhould be in particular they knew not, but generally they might preſume that they were good, and ſuch as did concerne that action: and ſo whatſoeuer they were, he would haue them pray to God that he would heare them: as appeareth verſ. 4.

The people doe according to this direction and commaundement of his; for they vſed this forme of prayer which hee had preſcribed, and ſo did pray earneſtly for him, that God would both heare his prayer, and defend his perſon, and to that end ſend him helpe from heauen, and declare by the euent that hee had heard his and their prayers, in giuing them victorie ouer their enemies: and God heareth them all, and ſaueth the king, confoundeth their enemies, cauſeth them to returne home with victorie and great triumph, as appeareth by the next Pſalme: wherein he and they together giue thanks vnto God for the victorie, attributing it onely to God, and not to their owne ſtrength, or any power of man; as in this Pſalme they had profeſſed, that they did not truſt in chariots and horſes, and ſuch warlike defence, as men vſe to doe, and namely their enemies did, but only in the protection and defence of God, which by calling vpon his name they ſought for. And ſo this is the generall argument and ſumme of this Pſalme, both in reſpect of *Dauid*, who made this prayer, and of the people who did vſe it for him.

The Prophet did vſe this forme of prayer for him.

By the inſcription then it appeareth, that *Dauid* making this prayer for the people to vſe in his behalfe, was deſirous that they ſhould pray for him, and did as it were ſeek it at their hands. If he in ſo good a cauſe did not reſt in the confidence of his own prayers, but deſired others to pray for him; and if he did it then, when he had ſo many meanes to accompliſh his deſire, becauſe he knew God to be aboue them, and ſo as without him they could doe nothing, and hee was able to hinder and to fruſtrate all;

and if hee that was ſo well able to pray for himſelfe and others, yet did deſire the prayer of others, & of thoſe that were inferiour vnto him: Then no King, Prince, or Potentate is exempted from this, to ſtand in neede of the prayer of others: and therefore they ought to take order in their ſeuerall realmes and dominions, that the people may vſually pray for them in their publike places and aſſemblies: and more ſeriouſlie and particularly to doe it, as there ſhall bee any ſpeciall occaſion, as here was in the time of *Dauid*. Therefore this order that is among vs eſtabliſhed by lawe, that in all Churches the Miniſter and people are willed to pray continually for the Kings moſt excellent Maieſtie, both in common prayer and in preaching; and that as warre, or other thing ſhall fall out, ſo ſome ſpeciall formes of prayer are ſet out by publike authoritie to bee vſed in ſuch caſes: is according to Gods word, and to the example of godly Princes. I ſpeake not now of our duties to pray for them, but of theirs, that they ſhould thinke that they neede it, and ſo require it of the people.

Kings ought to take order that the people ſhould publikly pray for them.

And if Kings are bound thus to doe, then Noblemen, and other inferiour perſons much more, who haue not ſo many meanes to accompliſh their owne deſires, or it may be are not ſo well able to pray for themſelues, at leaſtwiſe as *Dauid* was. And ſo generally all men (for this, as well as the reſt of the Scripture is written for our learning) are bound, as at all other times to deſire others to pray for them; ſo alſo, as they ſhall haue any ſpeciall cauſe, to deſire them to doe it a great deale more: and not only to pray themſelues for themſelues continually, becauſe prayer in all things is our ſpeciall refuge and ſuccour; but to deſire others to pray God, that he would from time to time heare their prayers. And as *Dauid* doth it here in this ſpeciall neede of his, as being in danger and feare of his enemies: ſo if we be in ſickneſs and feare of death, we ſhould in the feeling of our own weaknes, and in the faith of the prayers of others, deſire thē to pray for vs, and not

All men ought to deſire others to pray for them according to their ſeuerall neede.

only

only to pray our ſelues. And this is the aduice and commandement of the Apoſtle: *Is any among you afflicted? let him pray: is any ſicke among you? let him call for the Elders of the Church, and let them pray for him.* Now ſeeing ſickneſs is but one kind of croſſe, and the Lord hath many waies elſe to afflict vs; in any of them we ought to do the like: yea and not only when affliction is vpon vs, that it might be remoued and taken away; but when wee haue iuſt cauſe to feare it, that it might be preuented, and ſo we eſcape it. And not onely in outward affliction, but all inward much more, by how much they are more dangerous and grieuous: as if wee ſhall be diſtreſſed in minde, being tempted by Sathan either vnto ſinne, or for ſinne: for if they be auailable in other caſes, then in theſe. And ſo to conclude this one point in a word, in euery matter that is of any importance either for our ſelues, or for any of ours, wee ought ſo to commend the ſame, and the whole ſucceſſe of them vnto God in prayer, who muſt onely bring them to paſſe, as that we reſt not therein, but deſire alſo the prayers of others to helpe vs in the ſame. *Iam.* 5. 13. 14.

This ordinance of his, the Lord in much wiſedome and mercie hath left, to vnite vs in brotherly loue one to another; that when we ſhall ſee by experience how much we are or may be beholding one to another, in that by their prayers wee haue been holpen in ſo great diſtreſſes, wee might from the bottome of our harts vnfainedly loue one another. Thus the greateſt Monarch may be beholding to all his ſubiects, as *Dauid* was here to his people; and the rich this way may thinke that they faire the better for the poore; and the Miniſter for the meaneſt of his flocke; And it were well that this way wee were all of vs a great deale more beholding one to another than we are: in that we would in brotherly loue acquaint others with our eſtate, and deſire their prayers, and then they would pray for vs, according to the counſell and aduice of the Apoſtle: *Acknowledge your faults one to another, and pray one for another, that ye may be healed, for the prayer of a righteous man auaileth* Verſ. 16. By this God would haue vs vnited in loue one to another.

auaileth much, if it be feruent. If we ſhould for our owne benefit and good, acquaint other with ſome ſpeciall ſins, that haue been the cauſe (and ſo conſequently that may bee the cauſe) of ſome great croſſe; that they vpon the knowledge of it might in greater feeling and faith pray for vs, that they might bee forgiuen, and wee deliuered from the puniſhment of them: then ſhould wee make them acquainted with other of our neceſſities to that end much more.

As in other things wee need the help one of another, ſo in prayer: and therefore ſhould deſire the ſame.

And that wee might bee perſwaded vnto this duty of craiuing the prayers of others in the feeling of the great need that we haue of them; let vs firſt of all conſider, how the Lord hath ſo made vs all, that he would haue vs helpe one another, and know that we neede the help one of another, both for ſoule and bodie and euery way elſe: and therefore that we ſhould ſeeke for it one of another; as in the naturall bodie all parts doe need the mutuall helpe one of another, as the eyes of the feete, and the belly of the hands, and doe in a ſort ſeeke vnto them for it, and by a naturall inſtinct, as it were begge and craue it. And all experience teacheth vs, that in all other things none of vs is ſufficient of our ſelues, and therefore we craue the help of others, as in counſell, in labour, and in all worldly affaires; why then ſhould it not be ſo in praier alſo? Yet ſuch is our corruption, that we rather ſeeke helpe in any thing, as diſtruſting our ſelues, ſauing in this, wherein wee moſt neede it. But we haue found the other true by our owne experience, and ſo doe vſe it, if we did beleeue this, and would doe thereafter, wee might finde the fruite of it as ſenſible. Secondly, when we haue ſuites vnto Princes or great men, we deſire thoſe that are in fauour with them, to further our ſuites, and thoſe eſpecially that are moſt gracious with them; and wee reſt not in our ſelues, though we be well knowne vnto them, eſpecially if the matter that wee ſue for bee of any moment: why ſhould wee not then much more ſpeak vnto others, that they would pray to God for vs, and commend our ſuites vnto his high Ma-

We deſire men to ſue for vs to Princes, ſo ſhould wee do vnto God.

ieſtie?

ieſtie? For though Gods loue be not partiall, as mans is, but his promiſe is to all alike: yet experience ſheweth that ſome are more acquainted with prayer, then other, and ſo haue more acceſſe vnto God, as it were, and come oftner into his preſence, and neerer vnto him, and ſo there is more hope that they ſhould bee ſooner heard. Eſpeciallie when God hath made a ſpeciall promiſe, that when two or three bee gathered together in the name of his ſonne, hee will be in the middeſt of them, and therefore when diuers, or the whole Church pray for vs, there is more hope of being heard, than when wee pray our ſelues alone. The Papiſts pray to the Saints, that are dead, that they would pray to God for them, that hee would heare their prayers; for which there is no warrant in the Scripture, but the whole word of God is rather againſt them: but here is an example to deſire the prayers of the Saints on earth that are liuing, with hope of great fruite; and few do follow it. *Matth.* 18. 20.

Thirdly, when we pray, we doe as it were ſtriue with God to obtaine ſome thing, as was ſhewed to *Iacob* in the viſion of an Angell wraſtling with him all night long; to teach vs, that when we pray we muſt not come coldly or ſleepely vnto it, but with all earneſtnes of deſire, and not giue ouer vntill the Lord bleſſe vs, as *Iacob* would not let the Angell goe, vntill he bleſſed him: and then the Lord will aſſuredly bleſſe vs, if we perſeuere, as he did *Iacob*; and as Chriſt hath ſhewed in the parable of the wicked Iudge, who was ouercome by the importunitie of the widow. Therefore as when we wraſtle or ſtriue with a man, we knowing his great ſtrength and our owne weakenes, and ſo how hard it is to ouercome, we would gladly haue others to helpe and to ſtriue with vs againſt him; and ſo we may more eaſily do that by the helpe of others, which alone hardly, or not at all we could do: So when we ſtriue with the Lord God in prayer, being priuie to the weakenes of our owne faith, and how many ſinnes there are to hinder vs, and what an hard thing it is to obtaine any thing

When wee wraſtle with men we deſire helpe: ſo ſhould wee when wee ſtriue in prayer with God. *Gen.* 32. 24. *Luk.* 18. 2.

thing in respect of our great vnworthinesse, we should desire others to helpe vs with their prayers, and therein as it were to striue with vs. And in this respect it is a singular great blessing, if it were rightly esteemed, and accordingly vsed, to haue many in a familie, or in the Church, to pray with vs, and for vs.

Thus speaketh the Apostle, and thus did hee practise, when hee so earnestly intreated the Romanes to pray for him, saying, *Brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirit, that you would striue with me by prayer to God for me; that I may come to you with ioy by the will of God, and may with you bee refreshed.* He had often, and of a long time purposed to come to them, as he professeth in the first chapter; and prayed, that by some meanes one time or other he might haue prosperous iourney by the will of God to come vnto them: now at the last he desireth them also not only to pray, but to pray earnestly, and to striue with him in their prayers, that he may come with ioy: and doth beseech them that they would doe so, euen for the loue of Christ, and of the spirit. If hee then after so many and earnest prayers did desire them to striue with him: how had we need much more to doe it, who pray seldomer, and more coldly? And truly as great things may be done, when many striue together, which none of them could seuerally doe: so by the prayers of many great things are obtained, which by the prayers of one alone are not so easily gotte. So the same Apostle writeth to the Corinthians, that God had deliuered him from great dangers, and would doe so still, so that they would pray earnestly for him: *Brethren,* (saith he) *we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed out of measure, passing strength, so that we altogether doubted euen of life. Yea, we receiued the sentence of death in our selues, because wee should not trust in our selues, but in God, who raiseth the dead. Who deliuered vs from so great a death, and doth deliuer vs: in whom we trust, that yet hereafter he will deliuer vs; so that*

Rom. 15. 30. 32.

Chap. 1. 10.

Paul desired the Church to striue with him in prayer.

2. Cor. 1. 8.

that yee labour together in prayer for vs. Thus he beleeued, that hee might get great good by the earneſt prayers of others, and therefore doth deſire them, euen to bee deliuered by the power of them from many great dangers. And it may bee (if wee haue marked the experience of our ſelues, and others) that we may well remember, what great deliuerances haue been graunted, when others haue laboured in prayers for vs, or wee for them: if not, wee may ſee it by the grace of God in time to come. But very few account prayer ſuch a labour or ſtriuing as it is, and ſo go to it coldly, and truſt to their own ſtrength, and ſo obtaine nothing. *Pauls* hope was in this, that others ſhould ſtriue with him in prayer; ſo we might haue greater hope, if wee ſought for helpe at the prayers of others, and did not truſt to our owne too much.

Great things may be obtained, when many pray together.

If thus in all matters of moment we deſire the prayers of others according to our neede, it will come to paſſe, that wee ſhould not want the fruite of them, ſeeing the Lord hath promiſed to heare them; but howſoeuer things fall out with vs, we ſhal haue this comfort of a good conſcience, that we haue neglected no means, that God hath appointed for our good. But if wee bee careleſſe of the prayers of others, and ſo doe not ſeeke for them, beſides that it may come to paſſe that wee ſhall faile of our purpoſe through our owne default: (as when one ſtriueth alone, he cannot ouercome, becauſe he hath none to ioyne with him; or at leaſt hee ſhall not obtaine it ſo ſoone, as otherwiſe hee might, as when one is about a thing alone, hee is the longer a doing it) we ſhall haue the leſſe comfort, or more griefe, becauſe we neglected ſome meanes that might haue done vs good. We muſt then be perſwaded, that the prayers of others may doe vs good, and that wee neede them, and ſo accordingly deſire them. In the daies of ignorance and ſuperſtition men gaue much to haue a continuall Maſſe for them, that is, to pray for their ſoules: and there were Beadmen alſo (as they called them) appointed for that purpoſe, to pray for the liuing and for

What comfort we may haue when we haue defired the prayers of others.

In Poperie they maintained others to pray for them.

the dead, and were maintained by the goods of the Church to that end: which prayers of theirs because they were in an vnknowne tongue, and so without vnderstanding; and also not according to the word of God, and so without faith; could doe them no good: yet this truth they aimed at though in darknes and as blind men, that the prayers of others were so auaileable for them, that euen in that respect onely they gaue much yeerely vnto those that should pray for them. And truly if they had prayed aright, they might by their prayers haue giuen more than they receiued; for they might haue obtained great things of the Lord for them. But here was another great abuse of that time in these prayers also, that they hauing others thus to pray for them, they rested in that, and so neglected their owne prayers the more; and thought that they might doe it with the lesse danger, for they had others that prayed for them continually, and so that that was wanting in themselues, was supplied by others. *Dauid* was of another minde, for heere by his practise we haue an example of one, that so desireth the prayers of others, as that hee purposeth not to neglect prayer himselfe, or to vse it any whit the lesse for that; but to vse it rather the more, willing them to pray God to heare his prayers: so that if he did not pray himselfe, their prayers should do him no good; but it should be al one with him, as if one should desire a man to set his hand to a blank, and so he should preferre that as a supplication for him to the Prince. So we are to desire others to pray for vs, but in the meane season we must not neglect to pray for our selues.

Obiection. But it may seeme superfluous, and more then needed, that *Dauid* should thus desire the prayers of the people: for they were his subiects, and therefore as in that respect they did owe other duties vnto him, so this of praier most of all; according to the exhortation of the Apostle, who willeth, that *supplications, prayers, intercessions, and giuing of thankes be made for all men*, and namely, *for Kings, and for all that are in authoritie*: therfore it is like that they would

1. Tim. 2. 1. 2.

not

not neglect it, though he had not admoniſhed them of it. Beſides, it was a publike cauſe that hee dealt in, euen againſt the open enemies of the whole realme, againſt whom he went to warre, and ſo it concerned them as well as himſelfe: for the enemies came not againſt his perſon onely, but againſt them all, and ſo they could not forget him their King, vnleſſe they forgat themſelues. Yet beAnſwere. cauſe he knew that men naturally are forgetfull, and ſo if they were not put in minde of it, they might either wholy neglect it, or not doe it ſo throughly as they ſhould, hee put them in minde to pray for himſelfe, and giueth them a forme of it, and ſo telleth them what they ſhould ſay. This ſhould moue vs to put our deareſt friends in minde Our deareſt friends had needs to be put in mind to pray for vs. of vs, and call vpon them to pray for vs; yea when they know our eſtate beſt, and what great neede wee haue of the prayers of others: for they may forget vs ſometimes, though they wiſh vs well. And as through forgetfulnes they may neglect other duties, which yet they are willing generally to performe, as not to viſite vs, to ſend to vs, to write to vs, as often as they ſhould, and wee looke for at their hands: ſo much more not to pray for vs; for many times they that doe the former in great meaſure, neglect this wholy, or in a great part. Wee finde by experience, that many times, yea when wee are ſpoken to of our friends, wee remember not all, but forget many things: why ſhould we not think then, that others may forget vs, if they be not put in minde? Parents are bound to pray for their children, and they ſhould know it well enough; yea their children kneele downe and aske them bleſſing, and put them in minde of it, and notwithſtanding al this many doe forget it; and though they caſt out certaine words of courſe, yet they doe not thereupon determine ſeriouſly to pray for them: what would they doe then, if their children by asking them their daily bleſſing ſhould not put them in minde of it at all? Therefore euery manner of way we ſee, what great reaſon there is of this, to deſire others to pray for vs: and ſo much for this preſent.

THE SECOND SERMON vpon the inſcription.

To him that excelleth. A Pſalme of Dauid.

IThat I might proſecute that argument which I began the laſt day, as you heard, wee want not examples in the Scripture for the practiſe of this dutie, in the faithful ſeruants of God, men and women of al ſorts, who haue wel ſeene in how great need they haue ſtood of the prayers of others, and haue accordingly deſired the ſame. *Hannah* the wife of *Elkanah* a very godlie woman (as appeareth in her ſtorie) being barren, and thereby being vpbraided of her aduerſarie, was troubled in her minde, and prayed vnto the Lord, and wept ſore, and ſhe prayed for a manchild, not ſo much for her ſelf, as for the glory of God (for ſhe vowed him vnto God in her prayer): *Hely* the Prieſt ſitting in the Temple before her, and perceiuing her lips onely to moue, but not hearing a word, thought ſhe had been drunken, and told her ſo: but ſhe ſaid no, and told him what ſhe did: then *Hely* prayed God to heare her prayers, ſaying, *Goe in peace, and the God of Iſrael grant thy petition, that thou haſt asked of him:* Then ſhe ſaid againe, *Let thine handmaid finde grace in thy ſight:* that is, I beſeech thee pray for me ſtill, as now thou haſt done, that God would grant me my petition: for what grace or fauour elſe could ſhe meane, ſeeing that in other things, as for the ill opinion hee had conceiued of her, ſhe had ſatisfied him before? and ſo God heard them both, as appeareth in the ſequell of that ſtorie. The Iſraelites alſo being in feare of the Philiſtims, came to *Samuel* the Prophet, and deſired him, that as hee had prayed for them alreadie, ſo hee would not ceaſe to doe it ſtill; ſaying, *Ceaſe not to crie vnto the Lord our God for vs, that hee*

Example of thoſe that haue deſired others to pray for them. 1. *Sam.* 1. 6.

Hannah deſired Hely to pray for her.

Verſ. 17.

So did the Iſraelites deſire Samuel to pray for them. Chap. 7. 8.

may

may ſaue vs out of the hand of the Philiſtims: and he did ſo, and the Lord heard him, and *thundred with a great thunder that day vpon the Philiſtims, and ſcattered them: ſo they were ſlaine before Iſrael.* Here many ſeeke to one for his prayers, then much more may one ſeeke to many for theirs. Verſ. 10.

When *Rabſhakeh* was ſent by the King of *Aſſur* with a great hoaſt againſt Ieruſalem, and came vp to the walles of the citie, and ſpake blaſphemouſly againſt the Lord, and againſt his annointed: *Hezekiah* the King came into the houſe of the Lord, and prayed; and ſent meſſengers vnto the Prophet *Iſaiah*, deſiring him that he would pray for them, ſaying, *Lift thou vp thy prayer for the remnant that are left:* and he did ſo, and God heard him for them, *and the ſame night the Angell of the Lord went out, and ſmote in the campe of the Aſſirians an hundreth, foureſcore and fiue thouſand.* *Paul* alſo the Apoſtle (as we haue heard alreadie) deſireth the Romanes to pray for him, ſaying, *Brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the loue of the Spirit, that yee would ſtriue with mee by prayer to God for me.* And ſo doth he to that end intreate the Corinthians with theſe words: *God hath deliuered vs from a great death; in whom we truſt, that yet hereafter hee will deliuer vs, ſo that yee labour together in prayer for vs.* This holy man, who was often in prayer for himſelfe, and for all Churches, deſireth others to pray for him. Thus the beſt ſeruants of God, as they haue not neglected this benefit of prayer from their brethren, ſo they had the fruit and comfort of it in great meaſure: and truly if wee beleeue rightly the Communion of Saints, and that God hath appointed one to doe good to another by the graces that hee hath beſtowed vpon them; why ſhould wee not thinke, that part of the communion conſiſteth in this, that wee communicate in the ſpirit of prayer, as well as in the ſpirit of counſell or of comfort: and that this way we may giue and receiue helpe one from another, as well as any other way? *Heſter* that noble and vertuous Queene, 2. *King.* 19. 1. Verſ. 35. Hezekiah deſired the prayers of Iſaiah. *Rom.* 15. 30. And Paul of the Romanes and Corinthians. 2. *Cor.* 1. 10.

Heſter deſireth the Iewes to faſt and pray for her.

who as it ſeemeth had vſed often to pray her ſelfe, and with her maides, elſe ſhe could not haue promiſed that for them, which ſhe did; in a matter that greatly concerned the glorie of God, and the good of his Church, doth not onely pray her ſelfe with her ſeruants three daies and three nights, and that with faſting, but doth deſire that all the Iewes that were in that citie would doe the like for her. So that ſometimes wee had need not onely to deſire others to pray for vs, but euen to faſt and pray for vs.

Heſt. 4. 16.

The wicked haue bin conſtrained to deſire the prayers of others, and haue gotten great good by them.

And truly the vertue and power of the prayer of one man is ſo auaileable for another, that the very wicked haue ſeene it, and been driuen to acknowledge it, and ſo haue deſired the ſeruants of God to pray for them, and haue had great benefit thereby. Then if the vngodly and prophane men of the world, who are not at all acquainted with prayer, yet haue thought that the prayers of others might doe them good; then they that know what prayer doth meane, and that haue accuſtomed themſelues to prayer, and haue obſerued the fruite of it in themſelues, may bee aſſured, that the prayers of others ſhall be of like or a great deale more force for them.

1

2 If they whoſe conſciences tels them, that for their vngodlineſſe they are altogether out of Gods fauour, and ſo they had no heart to pray to him themſelues, neither had any hope that hee would heare them; yet haue had ſome hope, that God might heare ſome others for them, and ſo haue ſought vnto them for their prayers: then how much more they, who liuing in a good courſe, haue hope that God is wel pleaſed with them in Chriſt, may be perſwaded that God will moſt willingly heare others for them, and ſo in great faith deſire their prayers? And to

3 conclude, if they that are not of the Church of God, but are aliants and ſtrangers from it, haue been of opinion, that if any of the faithfull ſeruants of God in his Church would pray for them, that God would be mercifull vnto them for their ſakes: then how much more they that are the true members of the Church of God may verely be-

leeue,

leeue, that God will heare their fellow brethren for them? For as in a familie if ſtrangers can hope, that if ſome ſeruant of ſpeciall account doe ſpeake to the maſter for them, hee will doe ſome thing at their requeſt; then they that are of the ſame houſe may bee aſſured much more that the intreatie of their fellow ſeruants ſhall doe them much good: So in the houſe of God, if they that are ſtrangers from the couenant of promiſe, and haue no hope, and are without God in the world, yet thinke that his ſeruants ſhall be heard for them; then how much more may they that are of the houſehold of faith themſelues beleeue, that God will heare their fellow ſeruants for them, ſeeing that he hath not onely giuen them leaue, but commanded them to ſpeake, and intreate one for another, and themſelues are ſuch alreadie, as hee meaneth to doe good vnto? *Ephe.2.12.*

And this is that that we reade of in the perſon of *Pharaoh* King of Egypt, who though he could not abide *Moſes* and *Aaron*, yet when the hand of God was heauie vpon him, hee was many times compelled to ſeeke to them for their prayers; and his owne conſcience did tell him, that the Lord might happely heare them for him, though himſelfe was vnworthie once to bee regarded of him. As when himſelfe and his land was puniſhed with frogs, hee called for them, and ſaid, *Pray yee vnto the Lord, that hee may take away the frogges from me, and from my people:* and afterwards, when they were puniſhed with great ſwarmes of flyes, ſo that the earth was corrupt with them: he ſaid, *I will let you goe, that yee may ſacrifice vnto the Lord your God in the wildernesse, but goe not farre away, pray for me:* and thirdly, when the Lord ſent thunder, and haile, and lightning, ſo that the fire was mingled with the haile, he ſent, and called for them, and ſaid vnto them; *I haue ſinned, the Lord is righteous, but I and my people are wicked; Pray ye vnto the Lord (for it is enough) that there be no more mightie thunders, and haile, and I will let you goe, and ye ſhall tarie no longer.* Where at the laſt hee confeſſeth himſelfe and Pharaoh often deſired Moſes and Aaron to pray for him. *Exod.8.8.* Verſ.28. Chap.9.27.

and all his people to bee wicked, and to haue deſerued theſe plagues, but he prayeth theſe his ſeruants to pray to God for them, and they doe ſo; and at their prayers the Lord remoueth theſe ſeuerall plagues. Thus this wicked man when he was in the middeſt of his deſerued puniſhments, and had no heart in them to goe to God himſelfe, yet ſought to others that he was well perſwaded of, and receiued great good often by their prayers.

Ieroboam deſired the Prophet to pray for him when his hand was withered.

So did that wicked man *Ieroboam* King of Iſrael (of whom it is often ſaid to his ſhame, that *hee cauſed Iſrael to ſinne*) when the man of God came out of Iudah (at the commandement of the Lord) vnto Beth-el, where hee ſtood by his idolatrous altar to offer incenſe, and reproued him for his idolatrie, and cried out againſt the altar; he hearing it ſtretched out his hand, and ſaid, *Lay hold on him: but his hand which he put out againſt him dried vp, and he could not pull it in againe to him.* Then the King ſaid vnto the man of God, *I beſeech thee pray vnto the Lord thy God, and make interceſſion for me, that mine hand may be reſtored vnto me. And the man of God beſought the Lord, and the Kings hand was reſtored, and became as it was afore.* So though he could not pray himſelfe, and ſay, I beſeech thee my God, with hope that God would heare him; yet hee deſireth the Prophet to pray to his God, and thought that another might be heard for him, and ſo he was. Thus did *Zedekiah* King of Iudah, though neither himſelfe, nor the Princes could abide *Ieremy* the Prophet, neither did they reuerence him, or the doctrine that he deliuered vnto them; for they would not obey the words of the Lord, which he ſpake vnto them: yet when they were in great diſtreſſe, becauſe the Chaldeans did beſiege the citie, hee ſent certaine men vnto him, ſaying, *Pray now vnto the Lord our God for vs.* Behold how the moſt vngodly are driuen to iuſtifie this holie ordinance of prayer, in ſuch wiſe that they are compelled to ſeeke to thoſe ſometimes for their prayers, whom otherwiſe they doe not loue, neither haue any good opinion of, but rather hate them,

1. *King.* 13. 6.

Zedekiah deſired the prayers of Ieremy.

Jerem. 37. 3.

them, and account them their enemies. Euen as thoſe in our time, who though they neuer cared for the miniſterie of the word, nor for the aſſemblies of Gods people, nor for his ſeruants, yet when they are in any great miſerie or feare, and lie at the point of death, are inforced to ſend to them, whom they neuer cared for in their life, and to intreate them to pray for them, whom they would neuer intreate for any thing before.

Laſtly, *Simon Magus* the Sorcerer heard *Peter* the Apoſtle iuſtlie denounce the fearefull iudgement of God againſt him for his ſinne; he fearing it, deſired *Peter* to pray for him; ſaying, *Pray ye to the Lord for me, that none of theſe things, which ye haue ſpoken may come vpon me.* This wicked man, who of a long time had bewitched the Samaritanes with his ſorceries, ſaying that himſelfe was ſome great man, hoped that al that euill, which his ſinnes had deſerued, and which God had threatned againſt him, might by the prayers of his ſeruants be turned from him, and ſo hee eſcape them. Shall not wee then much more, who haue a deſire to pleaſe God, and to walke in his waies, hope that the prayers of others ſhall be auaileable, to turne from vs al thoſe euils, which our own conſciences tell vs we haue iuſt cauſe to feare, if wee ſeeke vnto them for them? Let vs then in the feare of God, and as we loue our owne wealth, determine to practiſe this Chriſtian dutie much more than we haue done: and let vs be heartely ſorie that for want of it we haue neglected our own good too much. For many great things might wee haue obtained, many fearefull troubles might wee ſoone haue been deliuered out of: yea ſome grieuous things, that haue befallen vs, might haue bin by the grace of God wiſely preuented, if we had ſought vnto others, who might haue intreated the Lord for vs. In which reſpect wee haue great cauſe to be ſorie, whē the Lord taketh away any good mā or woman, for then we want ſo many that might ſtil haue prayed for vs, and for the Church, and ſo wee are left the more deſtitute of helpe. And if wee ought to lament the

Act. 8. 24.

And Simon Magus of Peter.

What good we might haue gotten if we had ſought to others for their prayers.

The great loſſe when the good die, whoſe prayers we had.

death of thoſe, who haue been beneficial to vs for worldly things, whoſe helpe wee ſee now that wee want to our great hindrance; then eſpecially ſhould wee be grieued, that wee are depriued of the comfortable preſence of thoſe, to whom in all diſtreſſes of bodie or minde, wee might reſort, and communicate our whole eſtate, as *Dauid* did to *Ionathan*, and might boldly haue deſired their prayers, and might with great facilitie haue obtained them for vs.

Thus much for this part of the title, that this Pſalme being a prayer of the Church for *Dauid*, hee made it for them, and committed it to the ſinger, that he might take order, that it ſhould be vſed publikly, and ſo by vertue of it did require, that thus they ſhould pray for him. One thing more of *Dauid* is to bee obſerued out of the title, and the diſcourſe of the whole Pſalme, namely with what minde and purpoſe, or to what end he deſired their prayers. Not as purpoſing to neglect prayer himſelfe, or to grow any whit more ſlacke in it becauſe of that, and ſo to put off this as a burden from himſelfe, as one that had other great matters in hand, and ſo to commit it to them, that ſhould haue leiſure enough: As if hee ſhould haue ſaid, you know that I muſt goe out to battell againſt the Ammonites, and in warre wee ſhall haue our hands full, and our mindes taken vp euery way, I ſhall haue no leiſure to pray to God there, though I know it to be neceſſarie, and would faine doe it; I would haue you therefore to pray for me; and ſo truſting to them ſhould neglect this dutie himſelfe, and ſo they might haue prayed very doubtingly for him: but that they might be the more willing to pray for him in this caſe, hee telleth them, and profeſſeth it openly, that he would pray to God himſelfe: and as he ſhould be in any ſpeciall trouble, ſo he would doe it much more earneſtly: and therefore he would haue them pray to God for him, that he would heare thoſe prayers of his.

Dauid in deſiring their prayers did not purpoſe to neglect prayer himſelf.

So then in requiring this of them, hee did not leaue them

them in ſuſpenſe, to thinke thus, he willeth vs to pray for him indeede, and ſo it is our bound dutie to doe, and wee will doe it; but wee cannot tell whether hee will vſe any prayer himſelfe, which if hee doe not, ours ſhall doe him the leſſe good. But as hee required their prayers, ſo hee bound himſelfe to the like practiſe, and would haue them alſo to know it before hand, that ſo they might pray accordingly, that God would heare his prayers. So that firſt of all Kings and Princes be they neuer ſo great, muſt not ſo require their ſubiects to pray for them, that they ſhuld thinke it were not needfull for themſelues to pray at all, for they had enow that daily did it for them euery where. And all others that deſire the prayers of their brethren, muſt not for that bee any one whit the more remiſſe and ſparing in their owne prayers: which is diligently to bee marked of vs, becauſe it is contrarie to the common practiſe of the Church of Rome, and of diuers others. For the Romiſh Synagogue maketh Emperours, Kings, and great men to beleeue vpon their credit, that prayer doth not ſo neceſſarily belong vnto them, or to ſuch kind of men; that doth peculiarly belong to the Clergie, and Church-men, (as they cal them); they could pray enough for them, and for al the world, if they may be wel paid for their labours. Therefore if ſuch men as they will but giue ſome lands and reuenewes to an Abbey, or erect a Monaſtery, or ſome religious houſe, there to be prayed for, they ſhall haue ſo many continually to pray for them, that it maketh no matter though themſelues very ſeldome or not at al pray. This kingly prophet, or propheticall king was of another minde, and ſo ought all godly and religious not onely Princes, but men and women to be.

No more muſt kings when their ſubiects doe pray for them.

The practiſe of the Papiſts is otherwiſe.

But to leaue theſe men, and their religious practiſes to themſelues, we ſhall finde this corruption to be in ſome, that are not of the worſer ſort; that when they know that others doe pray for them in ſickneſſe, or otherwiſe, they can be contented to let paſſe their owne prayers now and then in hope of that, and to become ſomewhat remiſſe

And of ſome Goſpellers.

themſelues. But as *Dauids* deſire was here, not onely that they would pray for him, but after this manner, euen that God would heare his prayers, which hee had and would make euery day: ſo doth the Apoſtle ioyne theſe two very fitly together, and requireth them both of all men alike: ſaying, *Is any man among you afflicted? Let him pray: Is any ſicke among you? Let him call for the Elders of the Church, and let them pray for him:* where he would haue al men to pray for themſelues in their ſeuerall afflictions, and to ſend for others, that they might pray for them likewiſe. And as he would not haue them in ſome caſes to content themſelues with their owne prayers, but ſend for others to pray with them; ſo hee would not haue them paſſe ouer their owne prayers in hope of that, but begin with them firſt, and pray themſelues, and if they cannot that way preuaile ſufficiently, then to call for the aide of others; among whom it may come to paſſe, that the prayer of ſome one righteous man or other might bee ſo feruent, that it might auaile much for them. Therefore thoſe things which the Lord by precept, and by the practiſe of his ſeruants, hath ioyned together ſo neerely, let no man put aſunder.

Jam. 5.13.14.

We muſt not ſeuer our own prayers from the prayers of others.

And yet we doe not denie, but that ſuch is the goodnes of God to all ſorts of men, to leaue them without excuſe; and that hee hath made ſo many gracious promiſes vnto the prayers of his ſeruants, that hee often heareth them praying for thoſe, who neither pray for themſelues at all, neither can pray, nor haue any purpoſe to doe it. So did he diuers times, as hath been declared before, heare *Moſes* and *Aaron* praying for *Pharaoh* King of Egypt, & for his Princes, and for his people: all which had no purpoſe at all to ſerue God themſelues, neither knew how to doe it, but did hinder, as much as lay in them, his people from it: and as for prayer, they knew not how to pray one word aright. So did hee alſo heare the man of God, that prayed for *Ieroboam* the idolatrous king of Iſrael, when his hand was dried vp, as we haue ſeene euen now; ſo that both

Yet God heareth his ſeruants for thoſe that neither doe, nor can pray for themſelues.

both theſe were deliuered from their ſeueral plagues that were vpon them by the prayers of others, when they neither knew how to pray themſelues, neither had any deſire to learne. The like may be ſaid of the prayers of *Abraham*, which hee in great compaſſion made for the filthie wicked Sodomites, that the Lord did heare him ſixe times praying for them, though they were ſo beaſtly minded, that they could haue no care to pray for themſelues. *Gen.18.32.*

Therefore though they, who in faith and loue to their brethren pray for others, may hope to be heard for them, that doe not, neither can pray for themſelues at all: as the Iſraelites were willed to pray for the proſperitie of the King of Babylon in the time of their captiuitie; and *Paul* willeth the Church to pray for the Romane Emperours, who were Heathen, and wee doe pray according to the will of God for the Iewes, Turkes, and all Infidels: yet they that deſire others to pray for them, and looke for ſome benefit by their prayers, muſt be ſure that they pray themſelues for themſelues, otherwiſe they can haue little comfort in them. For euen as when wee ſtand in neede of the helpe of ſome great man, and hee not onely pitieth our eſtate, but mindeth to doe vs good, and therefore willeth vs to come to him, and to make our eſtate knowne vnto him, and yet we ſhould neglect to doe that, but goe and deſire others to ſpeake for vs, and they alſo ſhould doe ſo; would not he ſay vnto them, wherefore doth hee not come and ſpeake for himſelfe? Will he ſet other men aworke, and take no paines for himſelfe? And ſo many times their ſpeech for vs, when wee refuſe to open our mouthes for our ſelues, ſhall not onely not further our ſuites, but rather hinder them: where if wee did firſt intreate our ſelues, and then they come after vs, or with vs, they might greatly further vs: So when wee come vnto the Lord to make our requeſts knowne vnto him in ſupplication and prayer, as hee calleth all men the reunto indifferently without reſpect of perſons, ſaying, *If any man lack wiſedome, let him aske it of God, who giueth to all men liberally,* *Ierem.29.7.* *1.Tim.2.1.* *Iam.1.5.*

But wee can haue little comfort in the prayers of others, if wee pray not for our ſelues.

liberally, &c: and for all this in our great need we will not pray our ſelues, or not as wee ſhould, but deſire others to pray for vs, and truſt only to that, it ſhal be ſaid vnto vs by the Lord, Why do you not pray your ſelues? I haue commanded you to call vpon me in the time of your trouble, and I wil heare you, & deliuer you: whereas if we do pray earneſtly our ſelues, and others at our requeſt doe ſecond our prayers, the prayers of many, euē of two or three ſhal greatly preuaile & further our prayers. Thus wee ſee what intent and purpoſe we muſt haue whē we deſire others to pray for vs, namely not to neglect our owne prayers becauſe of that. We haue a notable example of this euen in this Pſalm in ỹ perſon of *Dauid*, who deſiring many men, euen the whole church of God at Ieruſalē to pray for him, did not only himſelf in all his actions from day to day vſe feruent prayer, but openly profeſſeth it vnto them before hand, deſiring them to further his prayers. So did that good King *Hezekiah*, when he was in feare of the hoſte of *Senacherib*, hee went himſelfe firſt into the houſe of the Lord, to pray to him for his defence: and then hee ſent meſſengers to the Prophet *Eſay*, and deſired him to pray for him, and for the remnant of the people that were left, and ſo he did: and therefore it ſaid that both of them did pray, euen *Hezekiah* as well as *Eſay*, the King that ſent vnto him, as well as the Prophet whoſe prayers were deſired; and he reſted not in this, that hee had ſent to the Prophet *Eſay* a man of God, who was well able and willing to pray for him and for all the reſt; for thus it is written, that when the Captaine of the hoſte of the King of *Aſſur* had ſpued out his blaſphemie againſt God, and againſt *Hezekiah* in the eares of the people; that *Hezekiah* the King, and the Prophet *Iſaiah* the ſonne of *Amoz* prayed againſt it, and cried to heauen. So did the Apoſtle *Paul* not neglect to pray himſelfe for the obtaining of thoſe benefits, wherein he deſired the help of the Romanes, and of the Corinthians. For he thus writeth of himſelfe, *God is my witnes, whom I ſerue in my ſpirit in the Goſpel of his ſonne, that*

Pſal. 50. 15.

Dauid deſired the people to pray for him, and did pray himſelfe alſo.

2. *King.* 19. 1.

Verſ. 4.

So did Hezekiah when he deſired the prayers of Iſaiah.

2. *Chron.* 32. 20

Rom. 1. 9.

that without ceaſing I make mention of you alwaies in my prayer, beſeeching that by ſome meanes one time or other I might haue a proſperous iourney by the will of God to come vnto you. And afterwards; *Brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the loue of the ſpirit, that yee would ſtriue with mee by prayers to God for mee; that I may come vnto you with ioy by the will of God.* And to the Corinthians; *We truſt in God, that hereafter he will deliuer vs, ſo that ye labour together in prayer for vs.* So that in both theſe places he inſinuateth thus much, that as hee had often prayed for himſelfe, ſo he would do ſtill, willing them not onely to ſtriue, but to ſtriue with him in their prayers for him. For (to ſhew it in that compariſon which the Apoſtle vſeth) as if one ſhould bee ſtriuing to obtaine ſome great thing, and then ſhould deſire others to put to their helping hand, he would not giue it ouer himſelfe, and lay the whole burden vpon them, but ſtriue ſtill with them; ſo did S. *Paul* here, and ſo muſt we doe. But the example of Queene *Heſter* is moſt fit for this purpoſe, who in that great and common calamitie of the Iewes, which *Hamans* malice had brought vpon them, ſhee was determined to make ſuite to the King for them, ſhe commanded that all of them ſhould not only pray, but faſt for her, and that three daies and three nights: ſhe did not purpoſe to take any libertie to her ſelfe thereby, but ſaid plainly, that ſhe her ſelfe and her maides would doe ſo likewiſe. And thus when all prayed together, God heard them, and one of them for another; as the people of Ieruſalem for *Dauid* their King; the Prophet *Iſaiah* for *Hezekiah* and the reſt of the people, and the captiued Iewes for *Heſter* the Queene, and her for them: ſo will hee doe one of vs for another. So that if we daily giue our ſelues to prayer, and make conſcience to vſe that holy ordinance of God our ſelues, wee may in great faith and hope deſire the prayers of others. And thus much for him that made the prayer, whoſe name is prefixed in the title of it: now for them that vſed it, which was the Church of God at Ieruſalem, which.

And Paul, when he craued the prayers of the Romanes and Corinthians. Chap. 15. 30.

2. *Cor.* 1. 10.

And Queene Heſter, when ſhe deſired the Iewes to faſt and pray for her. *Heſt.* 4. 16.

which is to be gathered out of the diſcourſe of the whole Pſalme: but I cannot enter into it at this preſent, I will reſerue it vntill the next day.

THE THIRD SERMON vpon the firſt verſe.

Pſ. 20. 1.

The Lord heare thee in the day of trouble, the name of the God of Iacob defend thee.

The people pray for the King, as they were deſired.

THeſe are the words of the people, which they ſpake vnto God in the behalfe of their King, and ſo they did as *Dauid* deſired them, namely pray for him. If they did thus pray for him being deſired thereunto, and it was their bound dutie ſo to doe, and they knew it to be ſo, and therefore did make conſcience of it, and it had bin a very great fault for them to haue failed in it; then by conſequence it followeth of neceſſitie, that whenſoeuer any of our brethren or ſiſters in Chriſt ſhall deſire this dutie at our hands, wee muſt bee carefull to performe it, and it were a fault not to be excuſed in vs, both againſt God and them, to faile in it. Therefore wee muſt not thinke, that when godly men and women at their parting, or otherwiſe deſire our prayers, and ſay, I pray you pray for me, or remember me in your prayers, that theſe are words of courſe (though I doe not denie, but that many doe ſo vſe them; and ſo doing they take the name of God in vaine) but wee ſhould be perſwaded, that out of the abundance of their feeling of their owne wants they ſpeake vnto vs, and ſo be willing by our prayers to helpe to ſupplie them. And eſpecially wee ſhould doe it, when they ſhall make knowne their eſtate vnto vs, as here *Dauid* did to the people, giuing them to vnderſtand, that he ſhould or might be in great daunger of

So muſt we do for all thoſe that deſire our prayers.

Eſpecially when they ſhall make their eſtate known vnto vs

of his enemies, and so it was a time of trouble vnto him, as he called it: and as the Apostle S. *Iames* speaketh, *Acknowledge your faults one to another, and pray one for another, that ye may be healed:* that when the sicke should send for godly and graue men, and so they should not onely see their estate for bodily health, but they should also for their owne further comfort confesse vnto them their speciall sinnes, which they finde to haue been the cause of them, that then they would bee most willing to pray for them, being sent for to that end especially. So then if we see plainly that they haue cause to desire our prayers, and that they doe it with earnestnes, then most of all should we thinke vpon them, and vpon their estate, to pray for them, and it must needes bee a great fault to forget them. For, as if any should bee in distresse or want, and should stand in neede of our helpe for meate, and drinke, and cloathing, or other things, and should come and make their moane vnto vs, and desire relieſe from vs: if we, seeing their estate to be so pitifull, as indeede it is, should not be mooued in compassion to helpe them, according to our abilitie, it were a token of great hardnes of heart in vs: So much more when any shall make knowne their wants vnto vs to that end, that we might pray to God for them, if wee should forget it, or neglect to doe it, it should bewray too great want of fellow-feeling and brotherly compassion in vs. *Iam. 5. 16.*

Most of all this dutie of prayer ought to bee carefullie performed, when wee haue promised it vnto any vpon such notice of their estate: for as all promises made to our brethren ought to be kept, yea though it bee to our owne hindrance; so those most of all that so neerely concerne them. And as if when any should desire vs to speak to some great man for them, and wee promise to doe it, and they trust to it, hoping that we will be as good as our words; it were a great deceit in vs to faile them, and so to frustrate their expectation: So when any haue desired vs to speake to God for them, and vpon our promise they would

And most of al when thereupon we haue promised to pray for them. *Psal. 15. 4.*

For all lawfull promises must be kept.

would comfort themselues ouer it, if we should by negligence deceiue them, it were a great fault in vs, and that which the Lord would require at our hands, though they should neuer know of it. Therefore as we ought daily to pray one for another vnasked, as our Sauiour Christ hath taught vs; *O our Father which art in heauen, giue vs this day: and forgiue vs our trespasses: and leade vs not into temptation, &c:* so more specially and by name should we do it for them, that haue desired it of vs. And so parents especially should not forget their children in their prayers, which daily aske their blessing, and hope to be blessed of God by their prayers.

Els they that we trust vnto shal neglect to pray for vs.

Secondarily, if wee should neglect to pray for them, that haue desired it at our hands; how could we haue any hope, that others whom we haue desired to pray for vs, should performe that dutie vnto vs? Nay, might not wee iustly feare, that they would altogether neglect it, seeing we doe neglect them? and should it not be iust with God so to punish vs? according to the saying of our Sauiour Christ, *Looke with what measure you meat vnto others, it shal be met vnto you againe.* And I remember that this was the saying of a reuerend father in the Church, who is now fallen asleepe in the Lord, when any desired him to pray for them (as many did, and more then any, that I haue knowne) he would say vnto them; *I pray you pray for me, and pray that I may remember you, and then I hope I shall not forget you.* Therefore if we would haue others pray for vs, let vs pray for them, for wee can neuer haue greater assurance that they will doe it for vs, than that we are carefull to doe it for them; and the more that we doe it for them, the more may we hope that they will do it for vs. For the spirit of God that mooueth vs pray, and knoweth much more that we doe so, it being the searcher and the mouer of the hearts, shall also moue them to doe the like for vs, that this promise might be verified vnto vs. Which if it be true very often of them that are not desired at all, that by the secret operation of the spirit of God, which quickeneth

Matth. 7. 2.

neth the whole bodie of Chriſt and euery part of it; then much more of them that are deſired, and know the eſtate one of another.

Therefore if the King would haue his ſubiects to pray for him, he muſt pray for them: if Noblemen would haue their Chaplens pray for them of conſcience, they muſt pray for them alſo: if the Biſhops would haue the Miniſters remember thē in their prayers, they muſt not forget them in theirs: and ſo theſe great perſonages muſt not thinke that all ſhould remember them, and yet forget all: and that it ſhould be a great fault in their inferiours if at any time they ſhould but once forget them in their publike prayers, and yet it ſhould bee no fault in themſelues though they doe continually forget them. So if the Miniſter would haue his people to pray for him (as the Apoſtle often willeth the Church of God to pray for him) then he muſt remember publikely and priuately to pray for them: ſo muſt children doe for their parents, if they would haue their bleſſing and the benefit of their prayers: ſo muſt the husband do for the wife, and one neighbour and friend for another. For the more wee pray for them, the more ſhall they pray for vs, yea though they know not at all that we pray for them: and if they ſhould neglect it, yet no doubt ſome or other ſhall doe it: for this ſaying of him that is truth it ſelfe, muſt needs be true, *Looke with what meaſure you mete vnto others, with the ſame it ſhall be mete vnto you, euen heaped vp, preſſed downe, and running ouer into your boſome.* Therefore *as he that is mercifull rewardeth his owne ſoule*; ſo hee that performeth this worke of mercie to pray for others in their neede, rewardeth himſelfe, and ſhall haue others pray for him in his greateſt need. And as hee that ſoweth plentifully, ſhall reape plentifully; ſo he that ſoweth this dutie of prayers plentifully for others, ſhall reape againe ſo many and more from others. The knowledge of this ſhould make vs willing to pray for others, eſpecially being deſired thereunto: for wee ſhall loſe nothing thereby, but gaine greatly.

Therfore if we would haue others pray vs let vs pray for them.

Luk.6.36.

Prou.11.17.

2 Cor.6.6.

greatly. Therefore, if not for the good of others, yet for our owne, let vs be willing to pray for others: and herein let vs fulfill the saying of Christ; *Whatsoeuer you would haue men doe vnto you, euen so doe you vnto them.*

Matth 7.12.

If we doe not pray for others, we shall the lesse reioyce in all blessings of God vpon them.

Thirdly, seeing the end of our prayers for others is, that we might thereby obtaine such things for them as they neede: when God shall bestow them in soule and body and euery way else according to their owne desire, and in these things we shall haue prayed for them also; we shall haue so much the more cause to reioyce with them, and to be thankefull to God for them, when we not onely see that God hath blessed them, but blessed them at our prayers, and so we haue our part in those benefits. Whereas if we should neglect it, God might heare them selues, or others for them, or both: but we shall haue little comfort in those benefits, because by neglecting to pray for them we haue had no hand in them. Nay, we shall be the more sory that so great things are befallen them, and we haue not furthered them therein as we might, and as we were desired. For as if our friend haue a suite to some noble man, and we by some meanes haue furthered them therein, and they haue obtained it, as it were partly by our meanes; wee then speake and thinke of it with the more ioy and comfort; but if they preuailed therein by themselues, or by others without vs, it will grieue vs that we haue not yeelded them that helpe that we might: so is it in the suites that men make in their prayers vnto the Lord. For if we should, as the Apostle saith, be so affectioned one to another, that we should *reioyce with them that reioyce*, and be heartily glad of any good that God bestoweth vpon others, and be thankefull to him for it, seeing we are brethren, nay members one of another; then most of all should we doe it when such benefits are bestowed vpon them partly by our meanes. Therefore that we might continually reioyce in all the good that God bestoweth vpon others, let vs be willing and carefull to pray to him for a supplie of all such wants as they shall

Rom.12.15.

make

make knowne vnto vs. In which respect euery one should be mindfull to pray for the Church of God in their time, especially for that part of it wherein they liue, and for the common-wealth, and for our gouernours in both: that so wee might reioyce with others, and bee thankefull to God with them for all the common benefits of our time. As for example, if wee haue and doe pray for the life and honour of our most gracious King, how glad may we be to heare of his miraculous deliuerance from most notable treasons, as they professe verse 5? And if we doe pray for the staying of the Pestilence euery where, how may wee reioyce to heare, that the Lorde diminisheth his heauy hand in any place? So if we pray for seasonable weather with others, wee may haue the more comfort in it when the Lord shall send it. And to conclude, if we pray for the blessing of God vpon the ministerie of the word, that it may haue free passage and bee glorified, as the Apostle willeth, and that the Lord would giue an increase to that that is planted and watered from time to time; then how may it reioyce our hearts to see sinners conuerted vnto the Lord, or any good to be done thereby? Otherwise, as *Mordochey* said to *Hester*, If she did not helpe, God could send deliuerance to his Church from some other place: so if wee refuse to pray for these things, God may send helpe by the prayers of others, but we shall haue so much the lesse comfort in them.

Therefore we should pray for the church and common-wealth in our time.

2. *Thessal.* 3. 1.

Hest. 4. 14.

Fourthly and last of all, that wee might bee the more willing to pray for others, wee must bee perswaded that God will heare vs for them; and that this way we shall be beneficiall vnto them: for the Lord will bestowe such and such blessings vpon them, and deliuer them from the miseries that they bee in both of soule and body at our prayers; so farre forth as may make for his glory and their good. And so wee must not thinke, alas our poore prayers can doe them no good, as the diuell is ready to put this into our heads to discourage vs from prayer: for the Lord who hath commaunded vs to aske one for an-

We must beleeue that our prayers may doe much good to others.

other, hath alſo promiſed to giue. Therefore, if we cannot otherwiſe profit our friends, and thoſe whom we wiſh well vnto, yet this way by our prayers we may be beneficiall vnto them: and this way alwaies, euen the meaneſt of vs, when we want opportunitie or abilitie to doe it otherwiſe. And thus *Dauid* in this Pſalme teacheth them to pray for him, beleeuing that God would heare them for him, when they ſay, *Now know I that the Lord will helpe his annoynted, and will heare him from his Sanctuarie, by the mighty helpe of his right hand:* where he ſets downe this part of the prayer in the ſingular number, though many did vſe it together, to ſhew them that euery one particularly ſhould beleeue that God would heare them for their King, and would at their prayers defend him againſt his enemies, and ſo they ſhould not pray for him in vaine. And the Apoſtle exhorteth men in their ſickneſſe to ſend for the Elders of the Church to pray for them; and that both the one and the other might doe it in faith (the one ſend for them, and the other be willing to come) he maketh a gracious promiſe in the name of the Lord vnto their prayers, and ſaith that they ſhall thus obtaine for the ſicke both health of body, and forgiueneſſe of ſinne. *Is any ſicke among you? Let him ſend for the Elders of the Church, and let them pray for him, and annoynt him with oyle in the name of the Lord: and the prayer of faith ſhall ſaue the ſicke, and the Lorde ſhall raiſe him vp: and if hee hath committed ſinnes, they ſhall be forgiuen him.* And in the next words he willeth vs all to confeſſe our ſinnes one to another, and pray one for another, that ſo wee might receiue health; for the prayer of a righteous man auaileth much euery way when it is feruent; And for whom? Not only for himſelfe, but for another; as he proueth by the example of *Helias*; in whoſe dayes though that godly man *Obadiah*, and the hundreth Prophets, whom hee hid in caues from the perſecution of *Iezabel*, did pray for raine in that great drought, as we muſt needs preſume of them: yet he only by his prayers obtained that benefit for himſelfe,

Verſ. 6.

Iam. 5. 13.

selfe, and for them, and for all the rest of the people of that time. *Helias* (saith he) *was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths: And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruite.* Vers. 17.

And here if vpon this occasion I should enter in this treatise, to shew what great benefits men haue obtained by their prayers, not for themselues, but for others, the time would not be sufficient, the examples both in the old and new Testament are so many to declare it. As how the Lord heard *Abraham* for his sonne *Ismael*, when he said; *Oh that Ismael might liue in thy sight:* so that he became a great man in the world, and was multiplied exceedingly, so that not onely twelue Princes came of him, but a great nation. And how *Izhak* prayed for his wife because shee was barren, and the Lord was intreated of him, and she conceiued, and brought forth twinnes twentie yeeres after they had liued together in marriage before. And what *Moses* obtained for the Israelites by his prayer, at the red sea, and oftentimes in the wildernes. And how *Elias* raised vp from dead by his prayers the sonne of the widow of Sarepta, with whom he soiorned. And *Elisha* did the like for the good woman of Shunam, who gaue intertainement vnto him as he passed that way: and many such things else might be shewed to haue been obtained by prayer. All which are written for our instruction, to teach vs that we should be willing to pray for others, not doubting but that God will heare vs for them: and this way we may doe them good, if we can doe it no other waies. As for example, if in the loue and loyalty we owe to our soueraigne King, hearing of the treasonable practises malitiously intended against his royall person, and noble progeny, we would be willing to doe him the best seruice for his defence that we could, what shall we doe? Counsell can we giue none, neither are we in place to doe it: we haue no strength to resist his enemies of our owne

What great benefits men haue gotten by the prayer of others.

1. *Gen.* 17. 18.

2. *Chapt.* 25. 21.

3. *Exod.* 14. 15.

4. 1. *King.* 17. 18.

5. 2. *King.* 4. 33.

owne ſelues: yet we may pray for him, that Chriſt Ieſus who ruleth in the middeſt of his enemies would bring things to light, and confound them in their diueliſh deuices, and not doubt but that God will heare vs: as they ſay confidently here, *I know that the Lord will helpe his annoynted, and will heare him from his Sanctuarie.* This ſhould moue vs to pray for the Church of God vniuerſally diſperſed ouer the face of the whole earth, and more particularly for that part of it wherein we liue, and for all our gouernours in the ſame, high and lowe, and for others alſo, not doubting but that the Lord will heare vs in all things for them agreeable vnto his holy will, and ſo this way wee may in all callings bee profitable vnto them in our time. So that no man can iuſtly complaine, that God hath ſo diſabled him that he can do no good vnto others: for if we were as poore as *Iob*, if as full of ſores as *Lazarus*, if we lay ſicke in our beds, and in great weakenes of body, yet by our feruent and godly prayers we might doe much good vnto many. And thus I remember a godly wiſe Father did comfort his weake brother, who continuing a great while in a lingering ſickneſſe and weakeneſſe of body complained vnto him, that there he ſpent away his time vnprofitably, and was able to doe no good: yes, ſaith he, very much, for you may pray for the Church of God: and that was true, though he did not then ſee it. For whatſoeuer wee aske in the name of Chriſt according to the will of God, ſhall be graunted vnto vs; which is true, whether we aske for our ſelues or for others.

Verſ. 6.

This way euery one may be beneficiall to the Church of God.

And the rather that wee might bee confirmed in this faith, namely, that the Lord of his bountifull goodnes will heare vs when we pray for others; let vs firſt of all conſider the promiſes that God hath made vnto prayer, which are infinit in number, and vnmeaſurable in greatneſſe, but take one for an example. Chriſt ſaith in the Goſpell, *Aske and it ſhall be giuen you, ſeeke and yee ſhall finde, knocke and it ſhall be opened vnto you*; which hee deliuereth without limitation, that we might know that it is not to be reſtrained

We may bee perſwaded that God will heare vs for others by the largenes of his promiſes.

Matth. 7. 7.

strained to our selues, but if wee aske for others, wee shall receiue for them. Then let vs set before our eyes the manifold and happie experience of the truth of these promises in all the seruants of God; who by their prayers haue obtained great things for others, as we haue heard already: that when wee shall finde this way, Gods word and all his promises pure and most certainly to be trusted vnto, as siluer that is tried in a fornace of earth, and fined seuen fold, we might relie vpon them, and so be willing to pray for others, knowing that we shall not lose our labor. And by the experience of them in others

Psal. 12. 6.

Thirdly, to these wee must adde the consideration of our owne experience, and remember for whom wee haue prayed, and how often, and what hath been the successe of our prayers. As how wee haue prayed heretofore for the life and preseruation of our gouernours, and namely of our late Soueraigne Ladie of famous memorie Queen *Elizabeth*: and how God hath often deliuered her from many great treasons intended against her by the Iesuites and other Papists: how we haue prayed for others, as for the life, health, and prosperitie of our parents, husbands, wiues, children, neighbours, and friends, in their seuerall griefes of minde and infirmities of bodie, and other distresses, and what hath followed thereupon, as how they haue been recouered, and comforted, and otherwise holpen and relieued: how here in the Church we haue sometimes prayed for those that haue been very sicke euen at deaths doore, who haue receiued the sentence of death in themselues, and yet they haue recouered, and some of them are aliue still; that so as *Dauid* said vpon his former triall, *The Lord that deliuered me out of the paw of the lion, and out of the paw of the beare, hee will deliuer me out of the hand of this Philistim:* so wee might vpon our former experience boldly say, God that of his mercie and goodnes hath vouchsafed to heare me for such and such, wil heare me also at this time for these. To this end also wee must wisely obserue and diligently marke for our owne comfort, and the good of others, what hath followed vpon But most of al in our selues.

1. *Sam.* 17. 37.

our prayers, and what God hath wrought or done for them. Yea all they that deſire the prayers of others for any ſpeciall cauſe, whether of the Church generally, or of priuate men particularly, ſhould ſignifie vnto them afterwards (which few or none doe, and it is a great vnthankfulnes in them vnto God and man not to doe it) what bleſsings they haue found vpō themſelues by ſuch prayers; not onely that they might bee thankfull to God for them, as they prayed for them before; but that being confirmed by ſuch experience, they might the more willingly and boldly pray for them, and for others at ſome other time, as there ſhall be neede: and for want of this they cannot doe it ſo cheerefully and ſo confidently as otherwiſe they might doe.

How greatly men faile in negleeting to pray for others.

To conclude the ſumme of all that hath been ſaid in one word: we ſee what is here required of vs, euen that we bee mindfull to pray for others, and what good reaſon there is for it, both in reſpect of our owne comfort, and of their good; let vs examine our ſelues, to ſee whether wee haue been ſo carefull to performe this dutie vnto them, as we ſhould. How often haue wee, and doe we pray for the good eſtate of the Church of God in other countries, as in *France*, the *Netherlands*, *Geneua*, and ſuch like, that God would defend them from their enemies, and inlarge the kingdome of Chriſt among them? Nay, how often doe wee pray for the Church of God in this land, and in the kingdomes vnited? How often for the Kings Maieſtie, the right honourable Councellors, Iudges, and Magiſtrates, not onely of this land, but more ſpecially of our owne countrey? How often for our neighbours, yea particularly and by name for them of our owne family, as for al our children and ſeruants? Yea let vs call into our minds how often wee haue prayed ſeriouſly and in good earneſt for thoſe that haue deſired our prayers, and haue as it were made a couenant of prayer with vs, by promiſing that they would pray for vs, if we would remember thē: whether we haue carefully kept this promiſe and couenant or

no:

no: and when we ſhall finde that wee haue greatly failed this way; let vs be ſorie that wee haue not done that good this way that we might, and that hath been looked for at our hands: and therefore that wee cannot haue that comfort in the common bleſſings of God in church and common wealth, and vpon priuate men, that others haue. And let vs determine for the time to come to be more mindful of others in our prayers, and let vs be ſo indeede; eſpecially of all the Church of God, and of all thoſe that we haue made this promiſe vnto, and ſo haue bound our ſelues to it by a couenant in the Lord: that ſo the Lord may alſo reward vs with the prayers of others, and with the fruit of the ſame in our greateſt neede; when wee ſhall haue carefully performed this dutie vnto them before. Eſpecially let vs remember to pray for the King, and for all our gouernours, as wee are bound thereunto both by the word of God, and the lawes of the realme; as if wee had made a certaine promiſe to them for it.

THE FOVRTH SERMON
vpon the firſt verſe.

The Lord heare thee in the day of trouble.

THus the people doe ſpeake vnto God in the behalfe of their King, and ſo they pray for him, that God would heare him, and defend him. The people pray for king Dauid. This practiſe of theirs muſt be our imitation: for it is the dutie of all ſubiects likewiſe to pray for their Princes and gouernours: and as wee doe owe vnto them tribute, cuſtome, feare, and honour, as the Apoſtle ſaith, ſo this dutie of prayer alſo, and moſt of all: and therefore it is a great fault in any to neglect it: let vs therefore doe it, and that of conſcience publikely and priuately. Men for the moſt *Rom.* 13. 7. So ſhould we all doe for our King.

part are addicted to themselues, or to their friends in prayer: the King they think is a great way off, and so the prouerbe with them is too true, *Out of sight, out of minde:* or they thinke he is well enough and hath all things at will, therfore he needeth not so greatly to be prayed for, especially of vs. Surely we cannot denie, but that this dutie of prayer for him is greatly neglected of many: for how few doe vse to pray for him at home in their houses, and bind themselues to it, as a matter of dutie? and at Church also they pray not for him, as for themselues. But the Apostle *Paul* chargeth *Timothy* a Minister of the Gospell to practise and to teach this: *I exhort* (saith he) *that supplications, prayers, intercessions, and giuing of thankes be made for all men: for Kings, and for all that are in authoritie, that we may leade a quiet, and peaceable life, in all godlinesse and honestie*: First of all pray for all sorts, rich and poore, bond and free: next for those, of whom there might bee some question then, as for Kings and gouernours, because they were enemies to the Church and people of God. So then if we had the most wicked King and cruel tyrant set ouer vs, as some haue in these daies, and our forefathers haue had in the daies of superstition and Poperie, yet wee ought all to pray for them: for though they were nought themselues, yet the gouernment is good, and of the Lord: much more then should we doe for those that are good: as for our King; he being a professor of the Gospel (which is rare among Princes in these daies) and after the purest manner: and truly called the Defender of the true ancient Catholike and Apostolike faith. A great learned man also, able to iudge of things himselfe, and more learned than any Prince that we know of, being brought vp of a childe in learning vnder most excellent schoolemasters and tutors: his learned bookes also doe sufficiently testifie of his great learning, both in the tongues, the Artes, and in the word of God. He is one of great gouernment in himselfe, both for apparell and for diet: lowly minded, and not ambitiously puft vp with the accesse of so great kingdomes:

1. Tim. 2. 1.

What great reason there is of it.

domes: and for his wisedome he hath been long exercised in gouernment, and in gouerning of a troublesome kingdome. A man of great courage for the warres, and of policie for peace, and in a word the mirrour of the world: What cause then haue we to pray for him?

What great benefits we enioy vnder the gouernment of our King.

And that we might doe it, let vs remember how the Apostle telleth vs of the benefits that wee receiue by our Kings, and to what end their gouernment is appointed: namely not for themselues, but for their subiects, that they by their meanes might liue peaceably, honestly, and godlily: which are three great cõmodities and comforts of this life, and without which our life were no life. And first for peace, nothing is more to bee desired than that: for if we had all that we haue and a great deale more, and yet were subiect to warres abroad, or forren inuasions, or to robbers and theeues at home, it would doe vs little good: And yet this peace without godlinesse is nothing worth, as if wee had not the meanes of our saluation, and might not thus come to the Church to serue God according to his word, and to leade our liues thereafter. And if we had these, yet if there should bee no honestie among men, nor any true dealing one with another, so that one man might not trust another, but there were lying, deceiuing, oppression, and such like without controulment. Now all these benefits of peace, honestie, and godlinesse we haue by the meanes of our King: especially wee may looke for them vnder his gouernment. For as for forren enemies and inuasions, which in former times wee haue been in feare of, he is in league with all Christian Princes round about him, so that we shall not need to feare them: and as for tumultuous and disordred persons at home, the lawes are still in force to suppresse them, and it is like that new shal be made, if there be any cause: and though some doe breake out in hope of the Kings pardon, yet for the time present the lawes will take hold of them, and how farre his gracious pardon will extend they know not: we may be sure, that all such shall be exempted, who doe

1. As to liue peaceably.

2. Godlily. euill before hand in hope of it. And we hope to liue godlily vnder him, for we doubt not but that the Gospel shall be continued, and wee hope that the estate of it shall be bettered: and though the Papists seeke for a toleration of their superstition, and comfort themselues with false promises that way, yet we hope that their eyes shall fall out with looking for it in vaine: for seeing that hee hath kept it out of *Scotland* all this while when he was of lesser power; there is no likelihood that he should now yeeld vnto them, when he is of greater power, and more able to keepe vnder the whole route of them. But the more obstinately that they seeke for it, the more earnestly had we need to pray to God for the King to bee zealous against them.

3. Honestly. Lastly, we hope to liue honestly vnder him, for he seeketh alreadie the good of all his subiects, as appeareth by his proclamations, wherein he hath giuen all men that are any way oppressed, to complaine of their griefes, yea though it bee against them that are in authoritie, with good hope of finding reliefe: he hath also put downe the Monopolies, and such like kinde of abuses, because they stood not with the common profit of his people: and this he hath done, though his Maiestie was interressed in some of them, and some, vnder the colour and pretence of that, hoped still to retaine them. Therefore when we haue and looke still to enioy such great benefits by his most gracious gouernment, what great cause haue wee to pray for him?

What cause we haue to pray for the life of our King.

And the greater that these benefits be, the more cause haue we to pray for his life, by whom next vnder God we looke to haue them continued. For if he should miscarrie, (which God of his great mercie keepe from vs) then all these great blessings might goe away with him at once. For though by the grace of God he hath issue of his owne bodie lawfully begotten in holy Matrimony, who shal sit in the throne of the kingdome after him; yet they are all yong: and it is no great blessing, but rather a punishment, to haue children raigne ouer vs, as the Prophet saith. For

Isai. 3. 4.

besides

beſides many great wants that would be found in them, the Nobles and Peeres of the land, and ſuch great men could not ſo well bee kept in order, ſome of them, when there were none to complaine of them if they ſhould offend; a Lord Protector or Viceroy carieth not the maieſtie of a King in the hearts of men: The forraine enemies would be more bold againſt a childe, than againſt a man both of wiſedom and courage: yea there would be more rebellions attempted at home. Therefore wee haue great cauſe to pray for the life of our King: and the rather for that wee ſee how his life hath been deſperatly ſought by diuers: as appeareth by the confeſſion of ſome who are in priſon, at the leaſt for ſuſpition of treaſon. Now if they begin thus malitiouſly and impudently ſo ſoone; what will they not dare to doe hereafter, if God and good lawes doe not ſuppreſſe them? And truly by this experience that we haue, that euill things thus determined in ſecret, are wonderfully diſcloſed and brought to light before hand, and the malefactors apprehended and taken, we may ſee the fruit of our former prayers for his Maieſtie; and that ſhould incourage vs with good hope to pray for him ſtill. Nay we haue longer experience of the fruite of our prayers for our Princes, in the time of good Queen *Elizabeth*, whoſe life was ſo often ſought, and ſo deſperatly, that ſhe might truly ſay with the Pſalmiſt, *They haue often times afflicted mee from my youth, but they could not prouaile againſt me:* for ſhe went to her graue with peace, full of daies, threeſcore and nine, which is a great age for a Prince, when ſhe had happily and peaceably raigned fiue and fortie yeeres. Let vs labour then as much as in vs lieth, to draw out by our prayers the life of our moſt gracious Soueraigne, as an euen thred to the full: for as the Lord God hath ordained the thing, ſo alſo the meanes, which we for our part muſt not neglect. And let vs pray not onely for his royall perſon, but alſo for his gouernment, that vnder him wee may leade a quiet and a peaceable life in al godlineſſe and honeſtie, as the Apoſtle ſpeaketh

Pſal. 129. 2.

1. Tim. 2. 2.

keth vnto *Timothy*: and namely that at the next Parliament good lawes may be made for the reformation of all things that are amisse in the Church & common-wealth.

This sermon fell out vpon that day, which caused this digression

And seeing that we are commanded to keepe the memory of this day with publike thanksgiuing for a famous and memorable deliuerance bestowed vpon his Maiestie in his Realme of *Scotland*, from the treasonable conspiracie of the Earle of *Gowry* and his complices: (of whom in that respect we may say as it is in the Psalme; If the Lord had not been on his side, when men rose vp against him, they had then swallowed him vp quick, when their wrath was kindled against him; then the water had drowned him, and the streames had gone ouer his soule: But praised be the Lord, which hath not giuen him as a pray vnto their teeth; his soule is escaped out of the snare of the fowlers: the snare is broken and he is deliuered) it falleth out not vnfitly with the argument, that out of this text we haue in hand. For as *Dauid* in this Psalme teacheth the people to pray for him, and in the next to giue thankes: so it is our bound duetie not onely to pray to God for him, but to giue thankes for him: as the Apostle also speaking of the duties of the people to their kings, which he exhorteth *Timothy* to teach and to practise, ioyneth these two together, saying, *I exhort that supplications, prayers, intercessions, and giuing of thankes be made for Kings, and for all that are in authoritie.* And there is great reason that wee should thus doe: for if wee ought to bee thankfull vnto God for other common benefits, as peace, libertie, the Gospell, and such like: then also for him, by whom wee hold them. Therefore among other benefits, let vs continually remember this, and see how wee faile therein; and in our thanksgiuing remember other priuate benefits, and not this great one, or not so much as we should. And though we must needes confesse, that we haue great cause to be sorie for the death of our late Queene *Elizabeth*, by whose wise gouernment we inioyed so many great benefits, that we might much more truly say of her, than *Da-*

Psal. 124. 2, 3, 4, &c.

1. *Tim.* 2. 1.

What cause we haue to giue thankes to God for our King.

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nid did of *Saul* in his lamentation, that ſhe cloathed vs in skarlet with pleaſures, and hanged ornaments of gold vpon our apparel: yet we muſt ſee and confeſſe to the praiſe of God, as the truth is, that we haue great cauſe to reioice, that the Lord hath prouided one to ſucceed in her roome when her time was expired, that it might not bee ſaid of vs, as it was of the Iewes in the daies of the Iudges, that *there was then no King in Iſrael*, and ſo we ſhould haue bin as ſheepe without a ſhepheard, ſcattered here and there: as it is ſaid of the Iſraelites, when King *Ahab* was ſlaine in the battell, *Theſe haue no maſter, let them returne euery man to his houſe in peace*. Then haue we much more cauſe to be thankfull, that God hath raiſed vp him for vs, euen the right heire to the Crowne both by father and mother, they two being the lawfull grand-children of the Ladie *Margarite* ſometimes Queene of Scots by mariage, and eldeſt daughter to King *Henry* the ſeuenth: where if the Nobilitie had ſet vp ſome other of the bloud royall further off, there muſt needes haue been great ciuill warres to the ſpilling of many thouſand Engliſh mens blood, and ſome of them ſhould haue died in an ill cauſe ignorantly or againſt their wils, as when the two houſes of *Yorke* and *Lancaſter* were a long time diuided in this land. And then alſo ſome forrainer might eaſily by their owne power, and by the helpe of the Papiſts, and other mutinous and malecontented perſons haue ſoon ſet footing into this Iſle, which would not ſo eaſily haue been driuen out againe.

2. *Sam.* 1. 24.

Iudg. 18. 1.

2. *Chron.* 18. 16.

In reſpect that he is right heire to the Crowne.

And beſides all this wee haue great cauſe to bee thankfull, that he being the right heire is ſo wonderfully qualited for the kingdome; that as the Queene lately deceaſed was a rare woman fit for the Crowne by election, if not by inheritance: ſo he a very rare man for all parts of ſoule and bodie; and that the Lord did ſo fit him for this place, and then ſent him vnto vs, that he came not as *Saul* in Gods wrath, who was a cruell tyrant, but as *Dauid* in Gods mercie to feede his people in *Iacob*, and his inheri-

And ſo rarely qualited for the kingdome.

Pſal. 78. 71.

tance in Iſrael. And this is no ſmall benefit, that he hath a royall poſteritie to ſucceed in the throne of the kingdom, leaſt when he ſhould haue ſerued his time by the counſel of God, and ſo fall aſleepe, and be laid with his fathers, we ſhould be in a new feare. And what ſhould we ſay of this; that he came to the Crowne ſo vnlooked for? For though it was his inheritance, yet ſuch was the wiſedome of our gouernours, that for certaine cauſes beſt knowne vnto themſelues, (which it is not meete for vs to inquire into) it was not lawfull for any of the common ſort to haue diſcourſes of the heire apparant; and ſo few of them thought of him, that we haue now, or of any other. But this is moſt of all to be wondred at, that he came to the kingdome ſo peaceably, and with ſo great approbation of all ſorts of men; and trauelled through the length of the whole land almoſt euen at the firſt: for meaner men haue not come to their inheritances and taken vp the poſſeſſion of them ſo quietly. For truly by the grace of God (to his praiſe bee it ſpoken) there is no more alteration in the land in any eſtate, or in priuate mens condition, for the moſt part, than if the Queene were ſtill aliue. And this benefit is the greater, becauſe we feared the contrarie, and none could haue looked for after her death ſuch times as we haue now. And if there be any change at all, it is from worſe to better; ſo that ſince his comming many things are better in the Church & commonwealth: For by the gracious proclamations of his Maieſtie many abuſes of Playes and Interludes, with Bearebaitings and Bulbaitings vpon the Sabbath day are put downe; with Monopolies and ingroſſings of wares into the hands of a few men: many worthy men are aduanced to greater honour and worſhip: the Papiſts in leſſe hope of any toleration for their Popiſh idolatrie than before. And vnto all theſe benefits this is none of the leaſt, that God hath added this plentie of all things euen at this time, whereby victuals and other things are reſonable cheape, leaſt by ſcarcitie there might be occaſion of diſlike. Therefore in reſpect

And for his royall poſteritie. *Act.* 13. 36.

And for his peaceable entrance.

And that in this ſhort time ſince his comming things are bettered.

And all things very cheape.

respect of them all let vs be thankfull vnto God: and yet againe let vs consider, that all these come not without some punishment, as this plague, which is so scattered in many parts of this land, especially the chief cities: wherein wee must also acknowledge the great mercie of God, that wee haue escaped that, which wee had deserued, and had most cause to feare, euen to fall into the hands of our enemies, that they might make a pray of vs, and of al that wee haue: which *Dauid* accounted a great mercie, and chose it, when both of them were offered vnto him: saying, *Let vs fall now into the hands of the Lord (for his mercies are great) and let me not fall into the hands of men*: therfore let vs be thankfull vnto God for this mercie also: and so ioyning thanksgiuing vnto prayer for these causes that wee haue heard, let vs pray vnto God for the preseruation and honour of our Lord and King, *Iames*, whom the Lord at this time with so many great benefits hath sent vnto vs: and let vs take these words of the Psalme into our mouthes (from which I haue a little vpon this occasion, that you haue heard of, digressed) and say, *The Lord heare thee in the day of trouble, &c.*

But we are fallen into Gods hand by reason of the plague.

2. *Sam.* 24 14.

The Lord heare thee] These are the words of the prayer of the people for *Dauid* their King: but as *Ioab* taught the woman of *Tekoah* what she should say to the King, and did put those words into her mouth, which she spake before him: so *Dauid* made this prayer for them, and taught them what they should say vnto God in his owne behalfe, and did as it were put these words into their mouthes, when they should come before him. And so hee not onely as a King taught his subiects what dutie they did owe vnto him; but as a Prophet also speaking by the inspiration of the spirit of God, as other holy men that wrote the Scriptures, informeth the Church of God what duties they owe to him, and to their superiours. So that he doth not in teaching them this duty of prayer for him, ambitiously seeke himselfe, and stand vpon his own prerogatiue, to say, Oh I am your King, you ought to pray for

Chap. 14. 19.

2. *Pet.* 1. 21.

Dauid teacheth the people their dutie to himselfe.

me, and to doe ſo and ſo: but he knew it to bee his owne dutie to informe them that were committed vnto his charge in all duties to God and men, euen to himſelfe: and therefore doth thus diſcharge it; knowing alſo that in his owne ſafetie did conſiſt their welfare, and therefore in praying for him (which hee taught them to doe) they ſhould benefit themſelues. So that by his example it is lawfull for all publike perſons in the Church and commonwealth, to teach thoſe that are vnder them, what duties they ſhould doe to them, and to require them at their hands without all ſuſpition of ambition, vainglorie, or any waies ſeeking themſelues. Yea they ought to doe it, and no man to finde fault with them for it: not only becauſe all ſuperiours muſt teach their inferiours, but alſo and eſpecially becauſe the inferiours in doing ſuch duties vnto them, ſhall greatly profit themſelues.

So may and ought all ſuperiours do to their inferiours.

Thus may and ought all the Miniſters of Gods word in wiſedome teach the people and flocke that is committed vnto them, what duties they owe not onely to God and other men, but euen to themſelues: and in ſo doing not to be thought of any, ambitious, proud, &c: or their doctrine any waies diſliked or ſuſpected: and to ſhew vnto them, whether for reuerence of their perſons, to haue thē in ſingular eſtimation for their workes ſake; or for obedience of their doctrine, to obey it, that they may goe on with cheerefulnes; or for maintenance or recompence of their labours in worldly things, to giue them double honour: or in any thing els, what they ſhould do vnto them. Not only becauſe they be faithfull in Gods houſe as *Moſes* was, and ſo deliuer vnto them the whole counſell of God, as *Paul* did, and ſo teach them all things, and therefore of neceſſitie there muſt bee a time for them: but alſo becauſe the people in doing theſe duties to them, they benefit themſelues. For in preſeruing the authoritie of the miniſtery of the word inuiolable in their conſciences, and in the conſciences of others, conſiſteth the peoples welfare. So that as this people was not to except againſt this

As the Miniſter to their people and flocke.

1. Theſſ. 5. 13.
Heb. 13. 17.

1. Tim. 5. 17.

Heb. 3. 2.

Act. 20. 27.

this prayer, when it came to them from *Dauid*; for it came not by the way of intreatie as an indifferent thing, but by a princely iniunction, or propheticall instruction, and so as a necessarie dutie of theirs, and therefore they were to thinke that they were bound vnto it, and that hee did necessarily require it at their hands; and not to make exception against it, and to say; Behold how hee seeketh himselfe, hee hath giuen vs a forme of prayer, but it is all or most for himselfe: So when the Ministers of Gods word shall shew what duties the people owe to them, as they are Gods Ministers, they must not scornfully reiect it, saying; he hath taught vs indeede a good lesson to day, but the greatest part of it did concerne himselfe; see how wel he can plead for himselfe. For doe we not see how the Apostle *Paul* (who was so humble and lowly, that hee did figuratiuely applie the faults of others to himselfe and to *Apollos*, that the Corinthians might learne by them not to swell one against another for any cause) teacheth the Churches and people of God to pray for him, and to reuerence his person as the Minister of Christ, and the disposer of the secrets of God, & also to bestow their worldly goods vpon him for his maintenance? yea the maintenance of his wife and children, and whole familie, if hee had any? and doth hee not iustly finde fault with them, when they had failed in these things? Therefore though many (that I say not my selfe) doe often wittingly and of purpose passe by such doctrine arising necessarily from the words of their text: or doe teach it seldome and very sparingly, least any should stumble at this without a cause: yet when any such thing is deliuered, wee see how it must be receiued, and practised.

1.Cor.4.6. *Eph.6.19.* *1.Cor.6.1.* *Phil.4.10.*

And gouernours of families to those that are committed to thē.

The like is to be said of all gouernours in a family: the parents, father and mother, or the master and mistris or dame, may and ought without any imputation from any, teach their sonnes and daughters, their maide seruants and man seruants what is their dutie not onely and principally to God, but to others, euen to themselues: and

theſe inferiors muſt paciently heare them, and not be offended at it, but willing to learne and doe them. For beſides that they ſhould thus thinke of themſelues, that they are in place to teach them, and ſo they muſt receiue inſtruction at their mouthes; the gouernours alſo do know that in the performance of ſuch duties to them conſiſteth their good, and for the neglect of ſuch, God will puniſh them. When as then they ſhall heare them ſay, you ought to behaue your ſelues thus and thus to me, you ought ſo to ſpeake, euen reuerently; your behauiour to mee, and your obedience ought to bee ſo and ſo; they muſt not proudly and diſdainfully caſt it behinde their backes, but willingly imbrace it, and conſcionably practiſe it.

And one neighbour may thus teach another.

Yea, one man, in godlineſſe, wiſdome, and chriſtian modeſty, may tell others what duties they owe to them in reſpect of their callings, yeeres, and ſuch like, and ſay, you ought to behaue your ſelfe towards mee thus and thus; do you not knowe that I am your elder, your better, your neighbour, your kinſeman, &c? without any ſuſpition of fooliſh ambition. For as if wee had an euill debter, wee might without ſuſpition of couetouſneſſe tell him that hee is in our debt, and that hee oweth vs ſo much, and require him to pay it: ſo other duties that any owe to vs, we may without ſurmiſe of ſelfe-loue require at their hands. Therefore in what calling ſoeuer we be (though indeede we ſhould alwaies and in all things be more forwards to doe duties, then to require them of others: yet we ſnould not impoſe vpon our ſelues ſuch a maydenlineſſe, or Stoical modeſtie, that we ſhould neuer challenge our right of men, and ſhew what duties they owe vnto vs: eſpecially, ſeeing wee ſhould teach and admoniſh one another whileſt we haue time, and whileſt it is called to day: and we alſo doe know, that for them to performe ſuch duties vnto vs, ſhall make for their good.

Heb. 3. 13.

How hardly men will admit this kind of teaching.

And this that we haue ſpoken, is the rather to be marked of vs, becauſe we ſhall find naturally that we do more eaſily admit that kind of teaching, wherein we are ſhewed

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our dutie to others, rather than to thoſe that doe teach vs. As if the Miniſter of the Goſpell ſhould publikely, or any other priuatly tell vs what we ſhould doe to God, or to our King, or to our gouernors, or to our parents, or to our neighbours, we may happely with quietnes heare it (yet it were to be wiſhed that all would do ſo:) but if he come to ſhew what God requireth to be done to himſelfe, and to his miniſtery, then they are ready to take exception againſt it, and they thinke that they may lawfully gainſay it, at leaſt wiſe pauſe vpon it, and ſay, ſee what a faire taile he hath told for himſelfe: and ſo though it be a dutie, and God requires it of them, and they heare it, and the conſcience doth ſufficiently conuict them of it, yet forſooth, becauſe it concerneth them that ſpeake, they little regard it: and though in ſome caſes they will giue a man leaue to ſpeake for his owne profit, yet not for duties to be performed vnto them, though it be for the profit of others. Therefore ſeeing that wee ſhall finde this corruption ſo ſtrong in vs, and ſo deepely as it were to be rooted in the bones, that it will not out of the fleſh; euen that our ſtomackes will ſooner riſe againſt a man when he ſpeaketh to vs of himſelfe, and of our duty to him, then of another, and wee can more hardly brooke and digeſt ſuch kinde of teaching; we had need to be put in minde of it, and to be made acquainted with it ſo much the more.

And thus we conclude by the example of *Dauid* in giuing this forme of prayer in his behalfe, and of the people in vſing it for him (and ſo doe willingly performe this dutie of prayer for their King, though he taught it them) that it is lawfull for the Miniſters of God, to teach publikely in their Sermons ſuch duties as belong to themſelues: yea and for all ſorts of men priuatly to admoniſh their neighbours and brethren of the like, without any iuſt ſuſpition of ill meaning: and that all inferiours muſt with meekenes and reuerence receiue ſuch inſtructions willingly at their mouthes; and be ſwift to heare them, and ſlowe to replie or ſpeake againſt them; and be carefull: The concluſion.

full to follow them in the feare of God: and not to thinke much of it, that they ſhould come thus neere them, as to preſſe vpon them ſuch duties as they owe not any to other, but to themſelues: ſeeing God hath ordained one of vs to helpe another, as the members of the body doe: and the ſuperiours therein ſeeke their good, and not themſelues ſo much: and the inferiors alſo ſhall finde by experience, that it is profitable for themſelues to doe ſuch things as are required at their hands.

THE FIFTH SERMON
vpon the firſt verſe.

The Lord heare thee in the day of trouble, the name of the God of Iacob defend thee.

The meaning of the words.

THe thing that he wils them to pray for in his behalfe, is, that God would heare his prayers that he ſhould make in the time of his trouble, and accordingly defend him, by ſending helpe to him from heauen, and giuing him ſtrength and courage againſt his enemies, from the place and meanes of his worſhip and ſeruice, as it is in the ſecond verſe. *The Lord heare thee, &c.* Theſe words import thus much, that *Dauid* was already in, or likely to fal into ſome great trouble, that he did pray beforehand, or would pray in the time of his trouble, and that he deſired the people of God to pray to God for him, that he would heare thoſe prayers that he ſhould make in the time of his trouble. Firſt then though he was a good King, and had a good cauſe in hand, yet he did not promiſe to himſelfe to bee altogether free from trouble; he was to goe to warre againſt the Ammonites in the defence of his people and kingdome; hee was not ignorant of the manifold dangers and troubles of warre (for

Dauid in his lawfull calling was not free from trouble.

(for he had been a long experienced Souldier and Captaine) and so thought that some of them might befall him, and that he might be driuen to some great straites: Therefore as he was determined to pray to God for succour in such cases, so he desired them to further his praiers that God might defend him in his troubles, and deliuer him out of them. We are not then rashly to iudge of the lawfulnesse of Princes titles, and of the goodnes of their gouernment, and of any thing that they attempt by the outward peace and quietnesse that they haue at home and abroad: or on the cõtrary by the troubles & dangers that they fall into, of the vnlawfulnesse of the same; to say this is a good King in deede, and taketh none but good causes in hand, for hee hath no troubles at all: or otherwise to say, this is a cruell Tyrant in deede, and taketh ill matters in hand, for see how many enemies doe rise vp against him, and seeke his life: for we see it otherwise here in the first words of the Psalme. And besides, *Dauid* after that he was annoynted to be King by *Samuel* the Prophet, at the expresse commandement of God; how many troubles did he fall into, both before he came to the kingdome, by *Saul*? and after he came to it, by *Adonijah*, *Absolom*, & the rest? Neither must good and godly Kings in their lawfull proceedings against malefactors, or otherwise, preiudice themselues and their owne causes through some weakenes, by occasion of any trouble that shall befall them: to thinke thus with themselues, surely I haue not taken a good course, because such euill hath befallen me.

By outward things wee must not iudge of the lawfulnes of Kings titles.

This is true indeed, that vpon such accidents of trouble euery man should examine his owne heart, and his waies, whether hee bee in the waies of God, or no: and this is a great fault in many that they doe not: as in *Balaam* the sorcerer, who when he was sent for by *Balak* the King of *Moab*, to curse the people of *Israel* out of his land, and in hope of great reward went: though in that vnhappy voyage of his, vndertaken with an ill mind, he was often crossed by the Angell of God with a drawne sworde, so that

We ought as any crosse doe befall vs, to examine our waies.

Numb. 22. 23.

his Asse that he rode on turned out of the way, and afterwards in a straite shee thrust her selfe so neere the wall, that she dasht his foote against it, and at the last the Asse fell down vnder him: yet he did not by all these troubles that befell him in the way, examine himselfe, and say, *Good Lord what doe I heere? Whether am I going? and where about?* But when men haue good ground and warrant for their doings, then they are confidently to goe on, whatsoeuer may betide them, with prayer vnto God, commending themselues and all their waies vnto him. The blessed Lady Queene *Elizabeth*, how iust was her title? and how godly and lawfull were all her proceedings? Not only with her owne subiects at home, but with her forraine enemies abroad? yet she fell into many troubles both of professed enemies and secret traytors. So this our Lord and King, *Iames*, who is in a right line descended from her progenitors as heyre apparant to the crowne; and since his first entring into this land hath sought to reforme many abuses, and to doe much good, euen to continue the Gospell, and to keepe out Popery; see how many troubles in this short time he is fallen into: besides all those which in his former kingdome of *Scotland* hee suffered.

All good men must looke for trouble in the best actions.

And this is not onely the portion of good Princes, Kings and Queenes, but of all good men in their best actions, they must looke to finde many dayes of trouble in them. For as the Kingdome of Christ was most subiect to all kinde of wrongs in the head (as *Dauid* prophetically complaineth; *Why doe the heathen rage, and the people murmur in vaine? the kings of the earth band themselues, and the Princes are assembled together against the Lord, and against his Christ:*) so euery member of the same, as hee most seeketh to aduance his kingdome, by doing good, and opposing himselfe to euill, so many more troubles shall he sustaine of the enemies of the same, then others. For besides that the men of this world are against good men and their godly actions, and therefore this way the more

Psalm. 2. 1, 2.

more that they shew themselues forward, the more trouble shall they haue; the Lord also by sparing them somtimes in the deserued punishment of their sinnes, and causing them to finde troubles, and to suffer for righteousnesse sake, and for well doing, doth this way like a mercifull father trie their faith, and their obedience. Therefore let no man be discouraged in any good action for any trouble, that shall befall him in it: neither let vs iudge of things by the euent: but be sure that our cause bee good, and agreeable vnto Gods word: and then if trouble come, let vs beare it patiently: nay, let vs looke for it, that wee may beare it: and for want of this meditation many break off, and giue ouer in their best actions. And this is that that wee haue to obserue from hence, that speaking of the things that belonged to his calling, he maketh mention of the troubles that were like to befall him.

Therefore we must not iudg of things by the euent.

The second thing ariseth from these words, *The Lord heare thee:* In which, as hee confessed before, that he looked for troubles: so in these he sheweth what hee would then doe, namely, flee to God for succour, pray to him, and call vpon his name, that he might heare him, and defend him. He would vse all good meanes fit for that purpose, but he would not neglect this, knowing that all they were nothing without this; for they must haue their successe and blessing from God by prayer. For he knew that though he had men, and horses, and munition fit for war; yet as he saith in another Psalme, *I trust not in my bow, neither can my sword saue me:* and againe, *The King is not saued by the multitude of an hoste, neither is the mightie man deliuered by much strength. An horse is a vaine helpe, and shall not deliuer any by his great strength:* for (as *Salomon* saith) when *the horse is prepared against the battell, yet* then *saluation is of the Lord:* who is truly and properly called the *Lord of hostes*, because hee is aboue all, and commandeth al: and therefore as King *Asa* confesseth in his prayer, *it is nothing with him to helpe with many, or with no power.* Therefore he was determined especially to pray to God

Dauid prayed to God in his trouble.

Psal. 44. 6. & 33 16.

Prou. 21. 31.

2. *Chron.* 14. 11.

in all his troubles, that he might ſaue him, and ſo he did as appeareth by Pſalm. 21. So did King *Hezekiah* when the hoſte of the King of *Aſſur* came vp to Ieruſalem againſt him, ſaying, *O Lord of hoſts, God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdoms of the earth, thou haſt made the heauē & the earth: incline thine eare O Lord, and heare: open thine eyes O Lord and ſee, &c. Saue thou vs out of the hands of Sanecherib, that all the kingdoms of the earth may know that thou only art the Lord.* Thus alſo did good King *Iehoſaphat* one of his predeceſſors, when the Ammonites came to battell againſt him, and did not onely ſeeke to the Lord by prayer, but proclaimed a faſt, that he might pray the more feruently: and the forme of his prayer is ſet downe there. And in thus doing hee followeth the example of his good father King *Aſa*; who when *Zerah* of Æthopia came out againſt him, with an hoſte of ten hundreth thouſand chariots: hee went out alſo before him, and ſet the battell in aray; but then hee cried vnto the Lord his God, ſaying, *Helpe vs, O Lord our God, for wee reſt on thee, and in thy name are wee come foorth againſt this multitude: O Lord thou art our God, let not man preuaile againſt thee.* So that it appeareth, that this which *Dauid* did now, hath been the common practiſe of all the godly Kings, when they haue been in feare of their enemies, and ſo it hath been a day of trouble with them, as it was now with him.

Iſai. 37. 16. So haue other good Kings done.

2. *Chron. 20. 3.*

Chap. 14. 9.

So muſt all men ſeeke to God in all kinde of troubles.

Now that that is ſaid of this kinde of trouble, and of theſe kind of men, is true of al other both ſorts of trouble, and degrees of men: that whatſoeuer troubles or daungers, not onely Kings, but al others ſhall fall into at any time, great or ſmall, if they will haue comfort in them, or looke for any deliuerance out of them, they muſt ſeeke for it at the hand of God by ſupplication and prayer, who onely can giue it: of whom alone commeth al the means of our deliuerance, and the whole diſpoſition and wiſe vſing of them, and the whole ſucceſſe and bleſſing vpon them: from whom alſo may come that that we ſeeke for

without

without all meanes, and without whose aide all things will doe vs no good. *For* (as it is said) *man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God:* and (as Christ saith in the Gospel) no mans life consisteth in the abundance of that that he possesseth: that is, in all things it is not the meanes, but the blessing of God vpon them, that must doe vs good: So that in all troubles wee must put that in practise, which the Lord speaketh of, *Call vpon me in the day of trouble; so will I deliuer thee; and thou shalt glorifie me.* We are readie to seeke to this bodie and to that, and to call vpon them for help: but God saith, *Call vpon me*; and that we might doe it, he hath bound himselfe with a promise, that he will heare vs, and deliuer vs. And this *Dauid* beleeued, when he saith in the words following; *Now know I that the Lord will heare &c.* And vnto this agreeth that which the Apostle Saint *Iames* setteth downe: *Is any among you afflicted? let him pray:* where he speaketh vnto all: and in what kind of affliction soeuer they be.

Deut.8.3. *Luk.12.15.* *Psal.50.15.* Vers.6. *Iam.5.13.*

Therefore as prayer is alwaies requisite and necessary, according to the doctrine of the Apostle, who saith, *Pray continually:* and in another place, *Pray alwaies with all manner prayer and supplication in the spirit, and watch thereunto with all perseuerance:* so most of all in the time of trouble. For as *Peter* when he walked on the water, to go to Iesus, and saw a mightie winde, so that hee was afraide, and began to sinke, cried, saying, *Master saue me:* so all men, the more euident and dangerous their trouble is, the more earnestly should they pray vnto God for helpe. For the lesse able that they are to helpe themselues, or others to doe any thing for them, the more should they seeke for help from God, who is able sufficiently to affoord it. And truly many times God doth of purpose bring vs into trouble, that wee might call vpon him, and so hee might heare vs in the day of our trouble. So that no trouble should so dismay vs, that it should hinder vs from prayer, but rather quicken vs vp vnto it, and to a greater feruency

1.Thessal.5.17. *Ephes.6.18.* *Matth.14.29.*

The time of trouble is the speciall time of prayer.

Pſal.10.1. in it. For when the Church ſaith, *Why hideſt thou thy ſelfe, O Lord, in due time, euen in affliction?* it ſheweth, that as that is the fitteſt time for the Lord to heare and helpe vs, ſo for vs to pray vnto him, and to ſeeke for helpe at his hands. Therefore let vs not onely not thinke, that trouble doth exempt vs from prayer, or that it is ſo great that we cannot pray, and if wee were out of it, and ſo might haue our mindes quiet, we would pray: as that we beleeue rather, that God at no time looketh for ſo much prayer at our hands, as when hee laieth affliction and trouble vpon vs. So that if our troubles bee priuate, wee muſt often and earneſtly pray priuately: and if they be publike, wee muſt haue publike prayer thereafter: that ſo God may heare vs euery way in the day of our troubles; which he cannot doe, vnleſſe we then call vpon him. Now at this day there are many troubles in our land: as not onely ſecret practiſes of traytors againſt the Kings excellent Maieſtie, but alſo great ſickneſſe and mortalitie in many chiefe places, and the ſame daily ſpreading it ſelfe further and further by reaſon of the great and dangerous contagion of the peſtilence: therefore it is high time for euery one of vs in all places to pray earneſtly vnto God; and as euery day bringeth vnto our eares the reports of new troubles, ſo muſt we continue in our prayers: that God may heare vs at the laſt, as he hath alſo promiſed that he will.

Both publike and priuate.

As at this time eſpecially.

The third thing to bee obſerued out of theſe words, is the forme and tenour of their prayer, which is this, that they pray to God, that he would heare ỹ prayers of *Dauid*, which hee ſhould make in the time of his troubles. Therfore as it is our duty to ſeek to others in our troubles for their prayers, and the greater that they be, to ſeek vnto them for it the more, that they ſtriuing with vs in prayer, wee might obtaine: So when any ſhall thus deſire vs to pray for them, it is our dutie to doe it: and ſo alſo to deſire the prayers of others, that in no caſe we neglect them our ſelues. (of which points ſeuerally wee haue intreated at large before) So more particularly wee ſee

from

from hence, how wee may pray for any, whether wee are deſired, or not deſired thereunto; whether we know their eſtate perfectly, or we be altogether ignorant of it; euen that God would heare them, and giue them according to their owne prayers. For as if one man ſhould haue a ſuite to another, and ſhould deſire vs to ſpeake for them, or wee know of it otherwiſe, though not in particular, what the ſpeciall thing is that hee deſireth; wee might ſay, I pray you bee good to ſuch a man, graunt him his requeſt; wee might that wayes doe him ſome good: So this way wee may benefit men alo, when wee pray to God to giue them their requeſts, though wee know not euery thing that they deſire. And thus did *Hely* the Prieſt pray for *Hannah* the wife of *Elkanah*, that God would heare her prayer that ſhe made, though hee knew them not; for ſhe ſpake in her heart onely, her lips did mooue onely, but her voyce was not heard: and when hee did miſtake her as though ſhee had been drunken, ſhee ſaid nay, but ſhee was troubled in ſpirit, and did powre out her ſoule before the Lord; but did not tell him for what: Then he ſaid, *Goe in peace, and the God of Iſrael grant thy petition, that thou haſt asked of him.* And ſhe deſireth him ſtill that hee would pray for her. And at the laſt, when ſhe had obtained her requeſt, ſhe returned to giue thanks, and told him the whole matter, and ſaid, *Oh my Lord, as thy ſoule liueth my Lord, I am the woman that ſtood with thee here praying vnto the Lord: I prayed for this child* (which ſhe had brought with her) *and the Lord hath giuen me my deſire, which I asked of him: therefore alſo I haue giuen him vnto the Lord: as long as he liueth he ſhall be giuen vnto the Lord: and he worſhipped the Lord there.* Where we ſee how he praied to God for her, that he would heare her praiers, and graunt her the petition that ſhe had asked of him, though he knew not what it was: and ſo requeſted him to continue his prayer ſtill for her, though ſhe doth not tell him the ſpeciall thing that ſhe prayed for.

We may alwaies thus pray for men that God would heare their prayers.

Though we know not their eſtate.

1. *Sam.* 1. 13.

As *Hely* did for Hannah.

Verſ. 26.

Indeede if wee knew the particular eſtate of men, wee might

But if wee know it we may pray for them more particularly. *Iam.5.16.*

might pray for them more directly and more effectually: according to that counſell which S. *Iames* giueth vnto all; *Acknowledge your faults one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be feruent.* Where he willeth vs not only to make knowne the diſeaſes of our bodies to others, by ſending for them in the time of our ſickneſs, but euen our ſpeciall ſinnes, that haue been the cauſe of them, that ſo in great compaſſion towards vs both of ſoule and bodie, they might pray feruently for vs, when they ſhall ſee what great neede euery way we haue of their prayers. But if we doe not thus confeſſe vnto them, or cannot, yet generally and effectually alſo wee may pray God to heare their owne prayers, which they do and ſhould make principally themſelues, according to the commandement of the ſame Apoſtle: *Is any among you afflicted? let him pray:* that God, I ſay, would heare them in that trouble, that they bee in, what and whenſoeuer. Therefore no man in neglecting of this dutie of prayer for others, is to ſay, I would gladly pray for ſuch an one, if I knew his eſtate, and what to pray for: for it is ſufficient that the Lord knoweth it, & that he knoweth it himſelfe, and doth pray for himſelfe accordingly, then may wee ſafely pray, that God would heare thoſe prayers of his. And thus did *Salomon* in the dedication of the Temple, which hee built to be an houſe of prayer for all nations; and doth himſelf pray vnto God for all thoſe that ſhould hereafter come vnto that place there to pray, whoſe prayers therefore in particular what they ſhould be, he could not poſſibly tell: and doth not onely deſire the Lord to heare them in ſuch and ſuch particular things, as hee there nameth, as when they ſhould bee ouerthrowne before their enemies, and when there ſhould no raine, and when there ſhould be famine, and ſuch like, ſaying, *If they then come, and confeſſe thy name, and pray and make ſupplication vnto thee in this houſe, then heare thou in heauen, and be mercifull vnto the ſinne of thy people Iſrael:* but more generally ſaith, *That*

Verſ.13.

Yet are we not to neglect this dutie of praier for any, though wee know not their eſtate.

1.*King.*8.33.

What

what prayer and supplication soeuer shall be made of any man, Vers. 38.
or of all thy people Israel, when euery one shall know the plague Salomon
in his owne heart, and stretch foorth his hands in this house; prayed God to
heare thou then in heauen, thy dwelling place, and be merci- heare them,
full, and doe, and giue euery man according to all his waies, as whose prayers
thou knowest his heart, (for thou only knowest the hearts of all he could not
the children of men). And in the end hee concludeth thus; know.
These my words, which I haue prayed before the Lord, let Vers. 59.
them be neere vnto the Lord our God, day and night, that hee
defend the cause of his seruant, and the cause of his people Is-
rael, alway as the matter requireth: or (as the words are)
the things of a day, in the day: meaning that as euery mans
neede was at all times, and God knew it to bee so, so hee
would heare his praier, and giue him accordingly. So that
he prayeth vnto God here for all those that should pray
in or towards that Temple, that whatsoeuer they should
pray to God for according to his will in their seuerall
needes, hee that was the searcher of the hearts, and knew
them, he would from time to time heare them continual-
ly. And this prayer of his, God did heare for all such. For
he did not onely in the sight of al the people giue an evi-
dent demonstration of it, as it is said, that *when Salomon*
had made an end of praying, fire came downe from heauen, 2. Chron. 7. 1.
and consumed the burnt offring and the sacrifices: and the
glorie of the Lord filled the house: but afterwards he did sig-
nifie the same priuately vnto *Salomon* in expresse words:
for it is written in the same place, that *the Lord appeared to* Vers. 12.
Salomon by night, and said to him, I haue heard thy prayer,
and haue chosen this place for my selfe to be an house of sa-
crifice. If I shut the heauen that there be no raine, or if I com-
mand the grashopper to deuoure the land, or if I send pestilence
among my people: if my people, among whom my name is cal-
led vpon, doe humble themselues, and pray, and seeke my pre-
sence, and turne from their wicked waies, then will I heare in
heauen, and be mercifull to their sinne, and will heale their
land.

Thus may wee pray continually for them that be ab-

Thus may we pray continually for them that are absent, or will not make their estate known.

sent; for though new troubles of soule and body may befall them dayly which wee know not; and so wee cannot alwaies haue a fit prayer for euery change in them: yet if they pray for themselues (as charitie bindeth vs to hope that they doe) this generall prayer of ours shall doe them good, that we desire God to heare their prayers; and say as *Salomon* doth, what prayer and supplication soeuer shall be made of them, heare them in heauen, and defend their cause alwaies, as the matter requireth. So that whether some mens case be such, that it is not meete that it should be knowne vnto many, yet many may be desired to pray for them thus farre forth, that God would heare their prayers: or whether they bee loath themselues to make it knowne (though it bee for their good) yet may they thus farre desire the prayers of others, that God would heare them. And we againe our selues, if for want of knowledge we cannot tell how to pray so particularly for men as wee would: yet wee must not wholy neglect prayer for them: for it shall be sufficient, when we can do no more, to pray thus, that God would heare their prayers. For when as many times wee knowe not our owne wants euery one of them, and yet generally commending them all vnto God, knowne and vnknowne, he supplieth them in particular aboue al that we named, or could think of: for he knoweth the meaning of his owne spirit in vs, and giueth according to the same: So then also, though wee knowe not the particular necessities of our brethren and friends, or of the whole Church, yet praying for them, God will giue according to the meaning of his spirit in our selues and them. There are many now that are in great sickneſſe in diuers places, vnder this heauy hand of Gods visitation, and some in great feare of it, because of the infection, and some in great sorrowe for the losse of their friends; we knowe not, neither can we, their speciall troubles, or what paines they haue in their bodies, what want of outward comfort, what inward temptations of their minde; yet let vs pray for them, and desire

Rom. 8. 26.

As for those that are visited with the Plague.

God

God to heare their prayers, ſo ſhall wee doe them good. And thus may we pray to day and alwaies for the Church of God, and for the ſeueral parts of it, eſpecially vpon the Lords day, that he would heare the prayers of the Church in all places, and that wee our ſelues might haue our part in them; and they ſhall be auailable for them, and for our ſelues.

It followeth in this verſe: *The name of the God of Iacob defend thee.* In theſe words the people continue their prayers for the King, and therein come to this particular, that God would defend him: For by *the name of God* they meane God himſelfe, who hath by his name made himſelf knowne vnto vs; and by *Iacob* they meane either that particular perſon and holy Patriarke, to whom God had ſaid that he would be his God, and ſo had renued the couenant with him, that was firſt made with *Abraham* and *Iſaac* his father and grandfather, and vpon whom he had beſtowed many great benefits and deliuerances: or by *Iacob* he meaneth the poſteritie of *Iacob*, that is, the Iſraelites, with whom alſo as with their ſeede hee had couenanted to be their God, and that they ſhould be his people, and to whom he had made himſelfe knowne to be ſo by his word, Sacraments, and works, and vpon whom alſo he had beſtowed many great deliuerances in Egypt, in the red ſea, in the wilderneſſe, and in their owne land: or by it, hee meaneth them both. And ſo they pray, that hee that was the God of *Iacob*, and ſo their God, and had giuen himſelfe that name, and by it had ſhewed how good and gracious he was, and would ſtill be vnto them, would defend him from his enemies by his mightie power, and great goodneſſe. So then as they had before generally prayed God to heare his prayers, whatſoeuer they ſhould be: ſo here particularly, becauſe he was in trouble, or like to come vnto it, they pray for Gods defence in it, that hee might not miſcarrie, but happily come out of the ſame, and haue a bleſſed iſſue therein. Therefore as we may and ought to pray generally for others, when wee no other-

The meaning of theſe words.

The doctrine of the ſame.

Thus may we pray continually for them that are absent, or will not make their estate known.

sent; for though new troubles of soule and body may befall them dayly which wee know not; and so wee cannot alwaies haue a fit prayer for euery change in them: yet if they pray for themselues (as charitie bindeth vs to hope that they doe) this generall prayer of ours shall doe them good, that we desire God to heare their prayers; and say as *Salomon* doth, what prayer and supplication soeuer shall be made of them, heare them in heauen, and defend their cause alwaies, as the matter requireth. So that whether some mens case be such, that it is not meete that it should be knowne vnto many, yet many may be desired to pray for them thus farre forth, that God would heare their prayers: or whether they bee loath themselues to make it knowne (though it bee for their good) yet may they thus farre desire the prayers of others, that God would heare them. And we againe our selues, if for want of knowledge we cannot tell how to pray so particularly for men as wee would: yet wee must not wholy neglect prayer for them: for it shall be sufficient, when we can do no more, to pray thus, that God would heare their prayers. For when as many times wee knowe not our owne wants euery one of them, and yet generally commending them all vnto God, knowne and vnknowne, he supplieth them in particular aboue al that we named, or could think of: for he knoweth the meaning of his owne spirit in vs, and giueth according to the same: So then also, though wee knowe not the particular necessities of our brethren and friends, or of the whole Church, yet praying for them, God will giue according to the meaning of his spirit in our selues and them. There are many now that are in great sickneffe in diuers places, vnder this heauy hand of Gods visitation, and some in great feare of it, because of the infection, and some in great sorrowe for the losse of their friends; we knowe not, neither can we, their speciall troubles, or what paines they haue in their bodies, what want of outward comfort, what inward temptations of their minde; yet let vs pray for them, and desire

Rom. 8. 26.

As for those that are visited with the Plague.

God

God to heare their prayers, so shall wee doe them good. And thus may we pray to day and alwaies for the Church of God, and for the seueral parts of it, especially vpon the Lords day, that he would heare the prayers of the Church in all places, and that wee our selues might haue our part in them; and they shall be auailable for them, and for our selues.

It followeth in this verse: *The name of the God of Iacob defend thee.* In these words the people continue their prayers for the King, and therein come to this particular, that God would defend him: For by *the name of God* they meane God himselfe, who hath by his name made himself knowne vnto vs; and by *Iacob* they meane either that particular person and holy Patriarke, to whom God had said that he would be his God, and so had renued the couenant with him, that was first made with *Abraham* and *Isaac* his father and grandfather, and vpon whom he had bestowed many great benefits and deliuerances: or by *Iacob* he meaneth the posteritie of *Iacob*, that is, the Israelites, with whom also as with their seede hee had couenanted to be their God, and that they should be his people, and to whom he had made himselfe knowne to be so by his word, Sacraments, and works, and vpon whom also he had bestowed many great deliuerances in Egypt, in the red sea, in the wildernesse, and in their owne land: or by it, hee meaneth them both. And so they pray, that hee that was the God of *Iacob*, and so their God, and had giuen himselfe that name, and by it had shewed how good and gracious he was, and would still be vnto them, would defend him from his enemies by his mightie power, and great goodnesse. So then as they had before generally prayed God to heare his prayers, whatsoeuer they should be: so here particularly, because he was in trouble, or like to come vnto it, they pray for Gods defence in it, that hee might not miscarrie, but happily come out of the same, and haue a blessed issue therein. Therefore as we may and ought to pray generally for others, when wee no other-

The meaning of these words.

The doctrine of the same.

We muſt name in our prayers ſuch things as wee neede.

wiſe know their eſtate, ſo when we doe know it, wee muſt accordingly direct our prayers, and thoſe not onely for our ſelues, but for others. For though God need not to be put in minde of any thing that wee neede, who knoweth all our neceſſities better than we doe our ſelues, and therfore when we are ignorant of the eſtate of any Church, we neede not feare, that for want of naming things in our prayers, God ſhould forget them; yet he would haue vs name that wee deſire, and ſo make our requeſts knowne vnto him in ſupplication and prayer, as the Apoſtle ſpeaketh: and to powre out our whole deſire before him, as the Pſalmiſt ſaith: that it might appeare that we are not ignorant of our owne eſtate, when we can name that that we lack; and might alſo ſee how God bleſſeth vs, not only generally, but particularly, that we might be thankfull for the ſame. And therefore as a childe asketh not onely things needfull of his father, but this and that; and as Chriſt ſaith (but to another end) hee asketh him an egge, or fiſh, or bread; ſo we muſt doe vnto the Lord.

Phil.4.6.

Pſalm.38.9.

And ſo we muſt particularly commend the eſtate of others vnto God.

And as wee muſt thus pray for our ſelues, ſo for others alſo: God would haue vs to take knowledge of their eſtate, as much as we can, and be touched with it; that we might pray for this and that according to their neede in ſoule and bodie. Thus muſt wee pray by this example for our King, not onely that God would heare his prayers from time to time; but ſeeing that wee heare that hee is ſubiect to many daungers, and that his enemies doe hunt after his life, and beſides the common caſualties of all men that he is with them ſubiect vnto, his life is ſpecially ſought for: therefore we muſt pray that God would defend him, in theſe attempts, by diſcouering them in time, and bringing them to naught, yea conuerting or confounding all his enemies. And this is the beſt vſe that wee can and ſhould make of all the newes that wee heare of treaſons breaking foorth; that wee ſeeing the daungers, might pray to God to defend him. And as wee muſt doe thus for his Maieſtie firſt and chiefly, ſo for any others:

as

as when wee heare in what danger the Churches are beyond the seas, as *Geneua* and others, how they are assaulted by their enemies, let vs pray to God to defend them. And so likewise for our brethren here at home. We heare how the pestilence raigneth in many places, wee are not only to pray that God would heare them, but more specially that God would defend them from it, that are not in it; and those that are, that he would deliuer them out of it, if it be his holy will. And thus as we must pray one for another, so wee see what wee should pray for. So did the Martyrs one for another, that God would giue them comfort in the prison, and strength against the fire. And thus it is written of Doctor *Cranmer* Archbishop of Canterbury, that when his fellow prisoners Doctor *Ridley* and Master *Latimer* were burnt at Oxford for the Gospell, hee looking out of the prison where hee was, cried, *The Lord Iesus strengthen you.* They had neede then of great patience and strength to beare such things, and so hee prayed to God to giue them that which then they most needed. So then if wee know any to be in any distresse of soule or bodie, wee must pray for them according to their seuerall neede: as if they bee tempted for sinne, that God would comfort them with the forgiuenes of their sinne: if they bee tempted vnto sin, that God would strengthen them against the same, and giue them the shield of faith, *Eph.6.16.* whereby they may quench all the firie darts of the diuell: if they be fallen into sinne, that God would raise them vp, and giue them repentance: if they bee poore, and want meate, drink, or cloathing, that God would giue them all things necessary for this life: if they be in sicknes, that God would giue them patience and health: if they be oppressed with enemies, that God would reuenge their cause: if they be in any losse, that God would recompence it vnto them. And so it is not enough to say, God be with them, God helpe them, or God blesse them, but we must come further to this or that, and pray God to giue it them according to their neede, as here they pray for defence for

their King in this daunger that hee was in. And so wee see what wee haue to obserue out of these words generally. The rest wee will prosecute the next day by the grace of God.

THE SIXT SERMON
vpon the first verse.

The name of the God of Iacob defend thee.

All defence of all men commeth from God only.

Defend thee. We see from whence all defence and that of all men, euen of Kings, and of the greatest must come, namely from God: and so they professe also in the next verse, when they pray, *Send thee helpe from the Sanctuary:* that is, from heauen: and so they testifie their faith in the sixt verse, and say, that they knew that God would helpe his annoynted: and further they declare their faith in the words following, when they oppose their confidence, that they had in Gods defence, to the vaine confidence that their enemies had in other things, saying, *Some trust in chariots, and some in horses, but we will remember the name of the Lord our God.* Wee must then bee perswaded that no man can sufficiently defend himselfe in any danger, by any wit, policie, or strength in himselfe; neither can any others doe it for him: no not Kings and Princes be they neuer so mightie. And therefore the wise man must not trust in his wisedome, nor the strong man in his strength, nor the rich man in his riches. And as we must alwaies thus beleeue, so most of all when we pray; that so we renouncing all worldly helpe, might look vp only vnto God, and pray to him, from whom only we beleeue that all our helpe must come: as it is said in the Psalme; *My helpe commeth from the Lord, who hath made the heauen & the earth.* God hath appointed means for

Ierem 9.23.

Psal.121.2.

for our defence in all things, as munition against forraine enemies: yet he saith, that it was he that subdued the people vnder him: and it is hee, and not the watchmen, that keepe the citie, as he acknowledgeth in another Psalme: *Except the Lord keepe the citie, the keeper watcheth in vaine.* Therefore wee for our part must ascribe this defence that we haue had from forraine inuasion, not to the seas which doe compasse vs in; or to our strength of men and munition at home, but to God; and so giue thankes to him for it, and pray to him still, that hee would defend vs and his Church in this land. For the Israelites though they had preuailed against their enemies before, yet when they sinned, and broke the commaundement of God, in the excommunicate goods, they were smitten and fled before them; so if the Lord should for our sinnes forsake vs, and be our defender no more, wee see what should become of vs. Both in the commonwealth. *Psal.* 144. 2. *Psal.* 127. 1. *Iosh.* 7. 5.

We haue other meanes also to defend vs in our houses from theeues and robbers, as gates and doores, locks and barres: yet they doe not keep vs night and day, but God: for they may be broken open, as sometimes they are, or by negligence may bee left open, or there may bee some false-hearted within the doores: therefore we must commend the care of al vnto God; who saith, *Except the Lord build the house, they labour in vaine that build it.* And, *It is in vaine for a man to rise early, and to lie downe late, and to eate the bread of sorrow; but he will giue rest to his beloued.* Therefore wee must say, and doe, as *Dauid* did, *Thou wilt maintaine my lot.* And againe, *I haue set the Lord alwaies before me, for he is at my right hand, therefore I shall not slide; wherefore my heart is glad, and my tongue reioyceth; my flesh also doth rest in hope.* Where wee see how he commended the care of himselfe and of all that he had vnto the Lords protection; whereupon it came to passe, that he not only was defended, but had a quiet minde and bodie; as he saith also in another place: *I will lay me down, and also sleepe in peace, for thou Lord onely makest me dwell in safetie.* And so. And in our houses. *Psal.* 127. 1. And 16. 5. 8. And 4. 8.

The defence of our King is only of God.

ſo wee muſt aſcribe all our defence for the time paſt to him, and truſt only to him for the time to come. And now for the preſent ſtate of our time, we muſt beleeue that all the defence of our King from all daungers is and muſt come onely from God: for though he be wiſe himſelfe, and hath a wiſe honourable Councel, and there are many that watch and care for him beſides: yet if God did not defend him, the diuel by his ſubtiltie might make his enemies wiſer than all of them. Therefore as *Dauid* ſaith of himſelfe, *It was God that did couer his head in the day of battell*, that is, though hee had an helmet, and ſuch like defence, yet if God had not couered his head, all that had been nothing; ſo we muſt ſay, it is God that hath couered not onely his head, but his whole bodie from the ſtrokes of his enemies: yea wee muſt ſay, as *Paul* ſaith of himſelfe, God hath deliuered him from ſo great a death, and doth deliuer him daily; in whom wee truſt that yet hereafter he will deliuer him. Therefore when wee heare of any daunger towards his perſon, or towards the State, we muſt not make ſmall account of it, and ſay, Tuſh, I but there are theſe and theſe meanes to defend vs, the King and his Counſell are wiſe enough to preuent all; but wee muſt ſay, That good God and merciful father who of his infinit mercie hath defended him and vs hitherto, will do ſo ſtill: and pray to him thereafter, that it may bee ſo, as this people doth here, *The name of the God of Iacob defend thee.*

Pſal. 140. 7.

2 *Cor.* 1. 10.

He onely can defend vs from the peſtilence.

So is it in all ſickneſſe, and namely in this great mortalitie of our time, wherein many are ſicke, and many are weake, and many fall aſleepe; none can defend vs in it but onely God, and he is able to doe it. In the Law God hath threatned great and incurable diſeaſes to the diſobedient: for it is ſaid, *The Lord will ſmite thee in the knees, and in the thighes, with a ſore botch, that thou canſt not bee healed: euen from the ſole of thy foote vnto the top of thine head.* And a little after in the ſame place: *The Lord will make thy plagues wonderfull, and the plagues of thy ſeed, euen*

1. *Cor.* 11. 30.

Deut. 28. 35.

Verſ. 59.

great

great plagues, and of long continuance, and sore diseases, and of long durance: I will bring vpon thee all the diseases of Egypt, whereof thou wast afraide, and they shall cleaue vnto thee: and euery sicknes and euery plague, which is not written in the booke of this law, will the Lord heape vpon thee, vntill thou be destroyed. And from them that walke in his waies, he hath promised to keepe these diseases farre away. *If thou wilt diligently* Exod. 15.26. *hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that which is right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.* These threatnings and promises he only is able to verifie, and doth; who hath said to that end, *He will deliuer thee from the snare of the* Psal. 91.3. *hunter, and from the noysome pestilence: he will couer thee vnder his wings, and thou shalt be sure vnder his fethers: his truth shall be thy shield and buckler: thou shalt not be afraide of the feare of the night, nor of the arrow that flieth by day: nor of the pestilence that walketh in darknesse, nor of the plague that destroyeth at noone day: a thousand shall fall at thy side, and tenne thousand at thy right hand, but it shall not come neere thee. There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle: for he shall giue his Angels charge ouer thee, to keepe thee in all thy waies; they shall beare thee in their hands, that thou hurt not thy foote against a stone.* Thus it is the Lord only that keepeth vs from plagues and diseases by the inuisible ministerie of his holie Angels, which he vseth for the defence of his seruants, and the punishment of the wicked. For as when the Lord did send his Angell into the hoste of proud blasphemous *Sanecherib*, he *smote in one* 2. *King.* 19.35. *night an hundreth fourescore and fiue thousand: so that when they rose early in the morning, behold, they were all dead corpses:* And as in the time of *Dauid*, the Lord by an Angel did de- 2. *Sam.* 24.15. stroy with the pestilence seuentie thousand men in three daies: So in the middest of all pestilent diseases, if the Lord bid his Angell cease punishing, as hee did then when hee stretched out his hand vpon Ierusalem to destroy it; hee

Verſ.16. ſaid, *It is ſufficient, hold now thine hand:* or if he will them to keepe vs in the middeſt of it, it ſhall bee ſo: and then ſhall *Pſalm.91.13.* that be verified vpon vs, which is written, *Thou ſhalt walke vpon the lion and aſpe, the yong lion and the dragon ſhalt thou tread vnder feete:* that is, his Angels ſhall preſerue vs in the middeſt of great dangers harmeleſſe. He onely defendeth in theſe caſes, therefore let vs truſt in him, and in him alone.

As he did recouer Hezekiah frō death

He healed King *Hezekiah* when he was ſicke of a moſt deadly diſeaſe, euen when he lay ſicke of a peſtilent feuer, and had a Carbunckle or Plague ſore broken out in his body, and before that, had receiued the ſentence of death in *Iſai.38.1.* himſelfe. For the Prophet had ſaid vnto him: *Thus ſaith the Lord, put thine houſe in order, for thou ſhalt dye, and not liue,* that is, this ſickneſſe of thine is deadly in it owne nature. Then he turned his face vnto the wal, and prayed vnto the Lord; and then the Prophet was ſent again vnto him with *2.King.20.7.* this meſſage; *Thus ſaith the Lord God of Dauid thy father, I haue heard thy prayer, and ſeene thy teares, beholde I will adde vnto thy dayes fifteene yeeres: and then bee had them take a lumpe of drie figs: and they tooke it, and laid it on the boyle, and he recouered.* Thus though there were meanes vſed, yet God did cure him, who had promiſed life and health vnto him *2.Chron.16.12* before. King *Aſa* was diſeaſed in his feete, and his diſeaſe grew to ſome extremitie, yet he ſought not to the Lord in his diſeaſe, but to the Phiſitions, and he died of that diſeaſe: ſo though he had all meanes of phiſicke in his ſickneſſe, yet he dyed of it, becauſe the Lord did not heale him. And this is the only cauſe that ſome fall into ſickneſſe, and ſome do not; and of them ſome recouer, and ſome doe not; euen that the Lord defendeth the one, and not the other. So that as when God ſent his deſtroying Angell, and at his commandement it went through the whole land of Egypt, and *Exod.12.29.* all the firſt borne, from the firſt borne of *Pharaoh*, that ſate on his throne, to the firſt borne of the captiue that was in priſon, and all the firſt borne of beaſts, ſo that there was no houſe, where there was not one dead: yet the houſes of the Iſraelites were marked with the blood of the Lambe, and

Aſa died of his diſeaſe, though he had all help of phiſick.

ſo

so none dyed there; and that was, because that was a token, that when the Angell should see the blood, he might passe ouer them, and so the Lord did not suffer the destroyer to enter into their houses, nor the plague to come vpon them to destruction: for if God had not kept him out according to his promise, they might haue dyed also.

So then concerning all them that we wish well vnto (as wee should doe to all our brethren) and for our selues, wee see who must be ours and their onely defence: and who hath defended vs, and them hitherto: euen the Lord, from whom all things doe come both good and euill: therefore to him be thankfull, in him trust, and to him still pray. For what is the cause that this pestilence is so greatly in one part of the land, and not in another? and in the same citie and towne, why is it in one part, or in one house, and not in another? and in the same house, why is it vpon one, and not vpon all the rest, when they all liue together, and draw in the same breath, and eate and drinke together, and lodge in the same chamber, yea sometimes in the same bed? what is the cause of this, but that it pleaseth the Lord in wisdom, for some cause to defend some for a time, and not the rest? Therfore let vs beleeue, that in these dangerous times God must bee our onely defence, and the defence of all others. There are ordinary means, I grant, to bring the plague into a place, and meanes to keep it out by the blessing of God: but who giueth those meanes, but God? and who blesseth them, and maketh them effectuall, but he? or who worketh without them, or aboue them, but onely he? Therefore let vs beleeue this, that all defence both in this sickneſse, and all other dangers for our selues, and for others, is only from God; and so in that faith let vs pray as these doe here, not only for our selues, but for others that are in danger of the plague, *The name of the God of Iacob defend you.*

Whether we haue meanes, or haue them not, all defence from the pestilence is only from God.

Therefore when in any sicknes or otherwise we haue neuer so good meanes, let vs not trust to them, but to the Lord, who onely killeth and reuiueth, bringeth downe to hell, and raiseth vp againe. King *Asa* (as wee haue heard) 1. *Sam.* 2. 6.

Therefore we must not truſt to the means: for God can fruſtrate thē.

truſted to the Phiſitions, and ſought vnto thē in his ſickneſ, and ſo though he being a King had many about him, & the moſt skilfull that could bee gotten, and all helpes that Art could affoord, yet he died. Wee ought then to vſe all good means in this time of the peſtilence; but not truſt to thē, but in the liuing God; for without him all Phiſitions & al Phiſick ſhall doe vs no good. For God can for a time infatuate the wiſeſt Phyſitions, that they ſhall not diſcerne of the nature of the diſeaſes; and to bee able to doe it alwaies is the ſpeciall gift of God: and when they haue found it out, yet at that time they ſhall not wiſely and according to art preſcribe, but commit ſome great error; if they do al this well, it may come too late, when we are paſt helpe: if it come in time, we may diſlike it, and our heart goe againſt it: if wee be deſirous to take it, the things cannot be had, or not had in time conuenient: and when all is readie, wee ſhall be ſo weake, that we are not able to take them, if we do doe, they brooke not with vs, and we cannot beare them: if we doe, yet they haue loſt their force, and are not well compounded; and if they be, yet they ſhall not worke at all, or to any purpoſe; if they doe, yet not as they ſhould; and ſo they ſhall doe vs no good, though wiſely preſcribed, and carefully taken. Therefore as in the great famine that was in Samaria, when a woman cried vnto him, ſaying, *Helpe, my Lord, O King*: he anſwered, *Seeing the Lord doth not ſuccour thee, how ſhould I helpe thee with the barne, or with the wine-preſſe?* He ſaid, that hee could not helpe her in this famine, vnleſſe the Lord did helpe by ſending and bleſſing the meanes, as afterwards he did. So when wee ſeeke vnto the Phyſitions, and crie to them for helpe, they may anſwere, or we for them, that they cannot help vs, vnleſſe God help.

2. *King.* 6. 27.

God can help vs, and heale vs, when all meanes doe faile vs. *Deut.* 9. 9. 2. *King.* 19. 8.

But on the contrarie, when all meanes faile vs, God can defend vs, if it pleaſe him, from all danger: for he made all of nothing, therefore he can doe any thing without them. He that preſerued *Moſes* and *Helias* fortie daies without meate and drinke, can preſerue vs, when all meanes faile vs. Ieſus Chriſt, who in the daies of his fleſh healed all diſeaſes with

with his word, and did but ſay to the dumme and deafe, *Be open*, and they could preſently heare, and ſpeake; and that ſaid to the leapers (whoſe diſeaſe was deadly and infectiue, as the plague is) *I will, be thou cleane*, and they were immediatly healed, euen ſomtimes many together; is able by the ſame word of his now (when all power is giuen vnto him in heauen and in earth) to heale vs by his word of moſt incurable diſeaſes, when wee can get nothing to helpe vs. And he that ſaid to the Centurion, *Goe thy way, thy ſeruant liueth*, and it was ſo: yea he that ſaid not one word, and yet healed the woman of her bloudie iſſue, whereof ſhe had been ſick twelue yeeres, and had ſpent al that ſhe had vpon the Phyſitions, and found no helpe: and he that ſaid to the man that lay ſick of the palſie eight and thirtie yeere, *Ariſe, take vp thy bed and walke*, and preſently he was able to doe it: and he that ſpake to *Lazarus*, when hee had been dead foure daies, and was laid in his graue, ſo that in the opinion of diuers, his carkaſſe was rotten, and began to ſtinke, and ſaid vnto him with a lowd and effectuall voyce, *Lazarus come foorth*, and he did ſo in the ſight of all the beholders: is able alſo much more to ſend his word, and heale vs alſo, as the Pſalmiſt ſpeaketh; that is, heale vs without all meanes. Or when wee are brought ſo low, that we lie vpon our beds (as *Elihu* ſpeaketh in the booke of *Iob*) and the griefe of our bones is ſore; ſo that our life cauſeth vs to abhorre bread, and our ſoule daintie meate: ſo that our fleſh faileth that it cannot bee ſeene, and the bones which which were not ſeene doe clatter; ſo that our ſoules draw to the graue, and our life to the buriers: if then there come a meſſenger of God vnto vs, an interpreter of his holy word, who in that caſe is to be eſteemed, as one of a thouſand, and declare vnto vs that righteouſnes of God, whereby we may be ſaued, and pray vnto God for vs; then will he haue mercie vpon vs, and will ſay, Deliuer him, that hee goe not downe into the pit, for I haue receiued a reconciliation: And if he doe but thus ſay, then ſhall our fleſh bee as freſh as a childes, and ſhall returne as in the daies of our youth: and he will deliuer vs from going into the pit, and

Mar. 7. 34.
Matth. 8. 3. *Luk.* 17. 14.
Matth. 28. 18.
Matth. 8. 13.
Mar. 5. 29.
Ioh. 5. 5.
Ioh. 11. 43.
Pſal. 107. 20.
Iob. 33. 19.

Though our eſtate be neuer ſo deſperate.

our liues ſhal ſee the light. And thus is he able to doe twice
Verſ.29. or thrice with a man, as he ſpeaketh in the ſame place,& as all experience ſheweth to be true: So that when wee haue receiued the ſentence of death in our ſelues, as the Apoſtle
2 *Cor.1.9.* *Paul* had;that we might not truſt in our ſelues,but in God, who raiſeth the dead:he is able to deliuer vs from ſo great
2.*Tim.4.17.* a death,and to take vs (as it were) out of the lions mouth, as he did him. Seeing then that God alone bringeth al euill vpon men,and he onely keepeth it away, commanding the deſtroyer not ſo much as to enter into our houſes,and if he doe, giuing his Angels a charge ouer vs, to keepe vs in all his waies:though we walk vpon the lion and aſpe,yea and tread vnder our feete the yong lion and the dragon, that is, though we be in the extreameſt danger;let vs beleeue, that he only can defend vs,as they doe profeſſe here,when they ſay,*The name of the God of Iacob defend thee.*

Faith in Gods defence giueth great comfort in trouble.

And truly there is great comfort in this,that we beleeue, that in the greateſt trouble,that may befall vs, God is able to defend vs, and without him nothing can doe it. For whereas others that haue not this faith, are very vnquiet vntill they haue the meanes of their deliuerance according to their own deſire; and then alſo vſe them with great perplexitie,and great doubtings and feares: This will make vs quiet,whether we haue the meanes,or wee haue them not: for if we haue them,we vſe thē with cheerefulnes, but truſt not to them; if we haue them not,we are ſtill comfortable, knowing,that Gods power is not tied to them,and ſo he is able to helpe vs without them. And ſo if any thing fall out beyond our expectation, wee burſt not out into impatient outcries, and ſay, Oh I wanted ſuch a thing to haue done me good; if I had had this or that,it might haue done mee great good; what ill hap was it, that I ſhould now want it in my greateſt need? Or,oh that I had had it a little ſooner, now it came too late, when it could doe me no good: or, oh that I had had ſo good lucke, as to haue vſed it after a better manner; and a thouſand things els which the diuell and our own vnbeleef will put into out minds.But let vs by faith know aſſuredly, that it is Gods will that it ſhould bee

ſo

so at this time with vs, as it is: if it had pleased him, hee could still haue defended mee, as in times past: but now I see it is his blessed will to trie me, I will take it patiently, and put my trust in him: and say with *Iob*; *Shall we receiue good at the hand of God, and not receiue euil?* He that is faithfull, hath promised, that he will lay no more vpon me than I shall be able to beare; and that though this depart not away from me, yet his grace shall be sufficient for me: and his power shall be made perfect in my weakenes: for his holy spirit shall helpe me in al mine infirmities; yea he hath promised, that all things shall fall out for the best to me, so long as I feare him; though not in the beginning, yet in the end: and so I will say againe with *Iob*, that *if he kill me, yet I will put my trust in him*: for nothing shall be able to separate me from the loue of God in Christ Iesus my Lord and Sauiour; neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, nor life nor death: *For Christ therefore died and rose againe, that hee might be Lord of the quick and dead*; so that whether I liue or die, I am not mine owne, but his, who gaue himselfe for me to that end. And therefore I beleeue, that I being Christs, all things are mine to bring me to him; not only *Paul* and *Apollos*, and *Cephas* & the rest of his ministers, but the world: euen life & death (as the Apostle most confidently and comfortably speaketh) yea things present and things to come all are mine, and I am Christs, and Christ is Gods. And therefore if I die, I beleeue, that *blessed are the dead that die in the Lord*: and therefore if it be his good will to take me away, I am not only readie to say with old *Simeon*; *Lord now lettest thou thy seruant depart in peace*: and with our Sauiour Christ, *Father into thy hands I commend my spirit*: but also with S. *Paul*, *I desire to be dissolued and to be with Christ*, for that is best of al for me: for hee is vnto me euen in death aduantage. And thus wee see what comfort wee may haue in this vncomfortable time of the pestilence, if wee rightly beleeue that God is our defender: as they professe here of themselues

Iob. 2. 10.

2. *Cor.* 12. 8. 9.

Rom. 8. 28.

Iob. 13. 15.

Rom. 8. 38.

Rom. 14. 9.

1. *Cor.* 3. 22.

Apoc. 14. 13.

Luc. 2. 29.

Luc. 23. 46.

Philip. 1. 23. & 21.

and

and of their King, in ſaying, *The name of the God of Iacob defend thee.*

The name of God.

Now for theſe words, whereas they ſay, *The name of the God of Iacob*; therby they meane God himſelf: but they thus ſpeak of God, becauſe al the knowledge ẏ we haue of God, ariſeth of the knowledge of his name: and as to that end he hath giuen himſelfe in the Scriptures ſundrie names, that thereby we might know not only what he is in himſelfe, ſo far as it is meet for vs to know; but eſpecially what he is to vs: ſo by them, & by them principally we know him to be, as he is, not onely in himſelfe, but vnto vs. As when hee calleth himſelfe a ſpirit, we are not bodily to conceiue of him, as the Papiſts doe: and when he ſaith of himſelfe, *I am that I am*, and calleth his owne name *Iah* and *Iehoua*: that is, hee that ſo is of himſelfe alone, that all other things haue their being of him and for him: and as the Apoſtle expoundeth it in the Epiſtle to the Romanes, *Of him, and through him, and for him are all things; to him be glorie for euer, Amen.* And when he is called *God almightie, and all ſufficient, Creator of heauen and earth, the preſeruer of all things; moſt mercifull, the God of all comfort, and father of all conſolation*: euen our father, and our God: who hath made a ſure couenant with vs in Chriſt, more ſure than that of the day and of the night, which cannot bee broken: as to that end hee calleth himſelfe the God of *Abraham*, and of *Iſaack*, and of their ſeede, and here the God of *Iacob*, &c. So wee by all theſe, and the reſt of his names and titles giuen vnto him, know certainly what he is, and will be vnto vs, and what we are to look for from him. And from this knowledge of the name of God ariſeth confidence in prayer: as when they know him, and here call him the God of *Iacob*; that is, hee that hath made a couenant of mercie with him, and with his poſteritie, that he will be their God, and they ſhall be his people; they may be bold to flee to him for ſuccour, and confidently call vpon him in the day of their trouble to heare them, and to helpe them, as they doe. And the more that they know of his name, that is, of his goodneſſe, mercie, truth,

By it we know what God is vnto vs. *Iſai.* 26.4.

Rom. 11.36.

Gen. 17.1. *Nehem.* 9.6. 2. *Cor.* 1.3.

Ierem. 33.20.

From hence ariſeth confidence in prayer.

truth, power, wisedome, iustice, &c: so may they the more boldly pray vnto him: not doubting, but that hee will be answerable to his name. For if a mortall man stand so vpon the credit of his name, that he will do many things, to those that seeke him, to preserue it: then God will much more shew himself to vs to be such, as he hath manifested himself vnto vs by his name. And thus our Sauiour Christ to incourage vs to call vpon God, hath in that forme of prayer, that he hath taught vs to vse, set before it the name of God, and willeth vs to begin thus: *Our Father which art in heauen:* that we beleeuing him to be a father in affection to vs; and almightie, that is, to haue all power in his hand to help, ruling not only in earth, but in heauen: we might be bold to pray vnto him, and to aske, not doubting but that of his fatherly goodnes, & infinit power he will heare vs, & help vs.

As men that haue a good name are most sought vnto.

For as among men, according to the good name that they haue for liberalitie, and pitie, so will men bee readie to come vnto them in their neede: and the poore will say, I will goe to such an house, for they haue a good name, and are counted good to the poore, and mercifull, al men speak well of them for their liberalitie: and this name of theirs giueth the incouragement to come boldly & often: So when wee know God thus by his name, it will make vs bold to come vnto him in prayer. But if a man haue an ill name in the countrie, and be accounted hard-hearted, couetous, a miserable wretch, and one that will part from nothing, vnmercifull like the rich glutton in the Gospell, and euen a very churle, as *Nabal* was; then few or none will come vnto him, for his very name driueth them away: they know by the report, that goeth of him, what he is, and what they may looke for from him before they come. Or if a man be neuer so mercifull, and others know it not, and so they are ignorant of his good name, that hee hath, and that hee is worthie of, they cannot with any good hope come vnto him, for they know not what he is, they haue heard nothing of him at all. So when by vnbeleefe we hardly conceiue of God & of his goodnes, or for wat of knowledge are ignorant of his good name, euen of al his mercie, & of his truth,

Luc. 16. 19.
1 *Sam.* 25. 10.

The ignorãce of Gods name hindreth men from prayer.

Deut.28.58. pitie, and compaſſion that is in him, and ſo know not his great and glorious name: we can haue little or no hart at al to come vnto him in trouble, and ſeek vnto him for help by prayer, as theſe did here. And this maketh ſome ſo forward vnto prayer, they are ſo well acquainted with the name of God, that they doubt not of ſpeeding, and others again are ſo backward vnto it, they are ſo wholy ignorãt of his name. Therefore as if wee had any dealing by the way of petition and ſupplication with a great man, wee would inquire after his name, and what report hee had in the countrie, and according to that wee would proceede or ſtay: So, that wee might come to God in our neede with confidence, (as *Dauid* and the people doe here) let vs inquire after his name, that is, let vs in the Scripture ſee, how he is called merciſull, yea the God of all mercie, and the father of all conſolation, the hearer of prayers, our father, and our God, and all good is ſpoken of him there: that ſo we may come boldly, hoping that wee ſhall finde him as good as his name; and ſo pray, as *Moſes* doth often in the wildernes for the people of Iſrael, that God would heare him, and be merciſull vnto them, euen for the glorie of his name.

Pſal.65.2.

Exod.32.11.12 Numb.14.13. 14.15.16.17. 18.19.

And this is the rather to bee marked, becauſe that the Lord, when hee would make himſelfe beſt knowne vnto *Moſes*, and ſo did to that end proclaime his name, as it is ſaid, ſpeaketh thus: *The Lord, the Lord, ſtrong, merciſull, and gracious, ſlow to anger, and abundant in goodnes and truth: reſeruing mercie for thouſands, forgiuing iniquitie, tranſgreſſion and ſinne, &c.* See what a name the Lord giueth to himſelfe, that wee might be incouraged to come vnto him. And hee not onely hath this name, but he is anſwerable vnto it, and is ſo indeede, and wee ſhall finde him to be ſo. Many men haue better names than they deſerue, though ſome haue worſe: for they are ſaid to be pitifull, and gentle, and courteous; but when we come to deale with them, wee finde it otherwiſe: for men in iudging are oftentimes deceiued, and ſome ſpeake according to their owne opinion. But the God of truth ſpeaketh of himſelfe, as he is: therefore as hee is called merciſull, ſo he is, and hath alwaies bin found to be

Exod.34.6.

God is anſwerable to his good name, though men be not ſo alwaies.

ſo,

so, and shall be to the end of the world. Therfore as among men, to confirme vs in their good name, wee consider how they haue often bin beneficiall vnto others, & to our selues, & how they haue oftentimes holpen others in their need: so ỳ we might know God to be so wholy agreeable vnto his name, consider how he hath in former times bin good vnto men that haue prayed vnto him; yea to our owne selues. As how hee heard the crie of the Israelites in Egypt, when they were oppesſed with his tyrannie, and came downe to deliuer them: and how he heard *Moses* for them at the red sea, and made a passage for them thorow it, that they might escape their pursuers: and how often he heard him for them in the wildernes both for water, and for flesh, and for deliuerances from many plagues: how he heard *Iacob* when he fled from his brother *Esau*, and when he met him again, and deliuered him from him: how he heard all the Iewes in the daies of Queene *Hester*, and deliuered them from the mischieuous practise of *Haman* their enemie: yea how he hath heard our selues praying to him publikely and priuately, that so by experience we might know him to be according to his name: & so this name of his might incourage vs to prayer; for he hath a good name most deseruedly. But because of the time I must leaue this somewhat vnperfect, I wil proceed in it by the grace of God, the next day, for I see that all things cannot be spoken at once.

Exod. 3.8.9.

Exod. 14.15.

Exod. 17.4. *Numb.* 11.11 *Gen.* 28.10. & 32.9.

Hest. 8.16.

THE SEVENTH SERMON

vpon the first verse, and part of the second.

The name of the God of Iacob defend thee.

COncerning the name of God spoken of here, I am further to adde this; That seeing neither we, nor any other can pray vnto God, but according to

the knowledge that we haue of his name: (As *Salomon* saith in his prayer, that the very stranger a farre off hearing of the name of God, should be moued to come to the temple, and pray there, and desireth God to heare the prayers of such, as well as of the Iewes; moreouer as touching the stranger, that is not of thy people Israel, who shall come out of a far countrie for thy Names sake, (when they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) and shal come and pray in this house: heare thou in heauen thy dwelling place, and doe according to al that the stranger calleth for vnto thee, that all the people of the earth may know thy name, and feare thee as do thy people Israel, &c: where wee see what should moue them to come to the Temple and pray, euen the knowledge of Gods name:) seeing then I say without this men cannot call vpon God, we are to pray, that all the Nations in the world, euen the Iewes, and the Turkes, and those that are a far off, might know the great and glorious name of God, that they might ioyne themselues vnto the visible Church, and with them pray vnto God, & serue him: For according to the name of God, so is our feare of him, and loue to him, and faith in him, and also prayer vnto him. Especially we are to pray for our afflicted brethren at this time, and those that are visited with the pestilence, that God in the midst of their troubles would make knowne vnto them his name; euen how mercifull he is to al that repent, as our Sauiour Christ hath most comfortably shewed in the parable of the prodigall sonne, who after hee had forsaken his fathers house, and had wasted all his goods with riotous liuing, at the last returned vnto his father, and said, *Father, I haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne:* Then his father did not only willingly receiue him, and bad his seruants bring foorth the best robe, and put it on him, and put a ring on his hand, and shooes on his feete; and kil the fat calfe, and make a feast for his safe returne: but when he was a great way off, his father saw him, and had compassion, and ranne, and fell on his neck, and kissed him. And as he hath also shewed the same mercie of God in his manifold

1. *King.* 8. 41.

We are to pray that all nations might know the name of God, that so they might seeke to him.

Luc. 15. 13. Especially they that are visited with the plague.

fold gracious promises, most louingly calling vnto him all those that truly repent; as, *Come vnto me all ye that are wearie and laden, And I will ease you: take my yoke on you, & learne of me, that I am meeke, and lowly in heart; and ye shall find rest vnto your soules: for my yoke is easie, and my burden is light.* *Matth.11.28.*

And againe, the Lord saith, *Call vpon me in the time of thy trouble, and I will deliuer thee:* And, *Whosoeuer shall call vpon the name of the Lord, shall be saued,* and such like: that so according to the greatnes of his name they might be moued to come vnto him, in this trouble of theirs, that God might heare them, and help them. For it is to be feared, that many (whose case is to bee pitied) for want of this sauing knowledge of the name of God, roare and crie out for the extremitie of their paine, but doe not vnfainedly and from the bottome of the heart with true repentance and a liuely faith pray vnto God: as the Lord complaineth of the Iewes, *They haue not cried vnto me with their hearts, when they howled vpon their beds.* They are so ignorant, that they know not the name of God, that is, his iustice, mercie, power, and truth. Now seeing Gods name is manifest not onely in his word, but in his workes of mercie and iustice: (for the inuisible things of God are seene in the creation and gouernment of the world, as his eternall power, infinit wisedome, mercie, &c. to leaue all men without excuse): let vs pray to God for them, that hee would sanctifie vnto them, the one and the other, euen this fatherly visitation of his vnto vs all, that thereby wee and they may more and more know, and feare his name: euen that he is iust, and hateth sin, and will not make the wicked innocent; but visiteth the iniquitie of the father vpon the children, and vpon childrens children vnto the third and fourth generation; and that he is mercifull to all those that repent, at what time so euer, as wee see in the example of the theefe vpon the crosse; who when at the last gaspe he confessed his sins, saying to his fellow, *We are indeed righteously punished, for we receiue things worthie of that wee haue done*; and cried vnto God for mercie, saying vnto Christ, *Lord remember me when thou commest into thy kingdome:* he receiued this most comfortable answere from

Psal.50.15. *Ioel.2.32.*

That by it they may know his name, and so pray vnto him. *Hos.7.14.*

Rom.1.20.

Exod.34.7.

Luc.23.41.

him, *Verily I say vnto thee, to day shalt thou be with me in Paradise.* That so wee might all iudge our selues thorowly now at the last, that the Lord in his good time might cease iudging of vs, whilest that we shall exhort one another, (as the Prophet willeth vs) and say, *Come and let vs returne vnto the Lord, for he hath spoyled, and hee will heale vs, hee hath wounded vs, and he will binde vs vp.* And so many of vs as do know the name of God aright, let vs make that good vse of it that we should, namely that we seek vnto him in prayer, both for our selues and for others; and say, as it is in the Psalme, *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glorie, for thy louing mercie, and for thy truths sake:* that is, that hee would helpe vs euen for the glorie of his name.

Hos. 6. 1.

Psal. 115. 1.

The God of Iacob.

The God of Iacob. Whereas he speaketh not onely of the name of God, but of the God of *Iacob*; If by *Iacob* we mean that particular person, the holy Patriarke; so called, because when he was borne, he held his brother by the heele: in token that though hee was the yonger, yet in time he should supplant his brother, and preuaile against him; as also hee did, when he got the birthright first, and then the blessing of God from him: who was also afterwards called *Israel*, that is, a mightie prince of the strong God, when hee had wrastled with the Angell, and preuailed with him in his returne frō *Laban:* to shew, that seeing he had preuailed with God, he should much more preuaile with mē, euen against all his enemies, as he did against *Laban*, *Esau*, and others: If (I say) it be thus taken, then they in their prayers haue respect vnto that great deliuerance, that God gaue vnto him against all his enemies, according to his name *Iacob:* and so by it they confirme themselues by this great experience in him, that God would do so now to them in the like case: that as he defended *Iacob* from his enemies, so hee would defend *Dauid* from his: and as hee heard *Iacob* praying in his trouble, when he fled from *Esau*, and from *Laban*, so he would doe *Dauid* now. And truly this was a very good meanes to confirme their hope at this time, to consider the former dealing of God with others in the like case. Therefore

Gen. 25. 26.

Chap. 32. 28.

They confirme their faith by the example of Iacob: and so must we by his, & others.

fore by their example we must so read and search the scriptures, that we may marke and apply the examples of Gods mercie and deliuerances vpon others to our selues: That we may say, that that God hath done so and so to others, let him deale so mercifully with me now. For there is no change in God, or respect of persons with him; but as hee hath punished the wicked in former times, and holpen the godly, so will hee doe still. And therefore as S. *Paul* doth rightly applie the examples of Gods iustice in the Scriptures to the Corinthians to keepe them from sinne, saying, *Let not vs commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand: neither let vs tempt Christ, as some of them tempted him, and were destroyed with serpents: neither murmure yee, as some of them also murmured, and were destroyed of the destroyer.* 1. Cor. 10. 8. So doth *Dauid* here allude vnto the mercie of God in *Iacob*, and applie the example of it vnto them, to incourage them vnto prayer. *For* indeede *whatsoeuer things are written afore time, are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope.* Rom. 15. 4.

And truly if we would thus do, then might we haue great confidence in our prayers, for there should be no estate of our owne, or of others, but we might in the Scripture finde some example of Gods mercy shewed to them in the like case, that haue sought to him for it. As if we cõsider the dangers and enemies of our King, which hee hath had since hee came into this realme, that wee might pray for him with good hope, we must set before our eyes the estate of King *Dauid*, not only before he came to the right of the crowne by the continuall and cruell practises of *Saul*; but after that he was lawfully possessed of it, by treason at home, euen by the rebellion of his own children and others their confederates; but yet God defended him from them all, that wee might say, *The name of the God of Dauid defend thee*, that is, thou God that thus diddest maintaine *Dauid* in his right of the kingdome against al his enemies, defend thy seruant our King in his iust inheritance against all his enemies. But

Then might we haue great comfort in our prayers for euery estate.

if.

As in this peſtilence from the example of Dauid.

if we conſider (as wee haue great cauſe to doe) this dangerous time of the peſtilence, that wee might bee incouraged vnto prayer, let vs bethinke our ſelues how it was in the daies of *Dauid*, when hee and the people had prouoked the Lord. Hee ſent ſuch a grieuous plague among them, that in the ſpace of three daies there died of it threeſcore and ten thouſand. But when *Dauids* heart ſmote him for that that he had done, and he repented, and confeſſed his ſinne vnto God, and did iudge himſelfe for it, being willing to beare the puniſhment himſelfe, that the people might be ſpared, hauing pitie vpon them, as it is written of him: *It is euen I*

1.Chron.21.17 *that haue ſinned, and haue committed euill, but theſe ſheepe what haue they done? O Lord my God I beſeech thee let thine hand be on me, and on my fathers houſe, and not on thy people for their deſtruction:* Then the plague ceaſed, and God commanded the Angell to ſtay his hand, ſaying, *It is enough, let thine hand ceaſe.* So no doubt if all men could come thus to confeſſe their ſins vnto God, accuſing themſelues, and not laying them vpon others: yea to iudge themſelues for the worthie of death, as hee did, and accordingly be humbled before God: and eſpecially if wee could come to haue that feeling of the miſerie of our brethren, and pray for them in compaſſion; then this example might miniſter vnto vs ſome comfort; when we ſhould thus ſay, O God that didſt thus ſpare thy people in the daies of *Dauid*, when they confeſſed their ſinnes vnto thee, ſpare vs alſo, and our brethren, who deſire to humble our ſelues before thee.

Then alſo might we further conſider, how when the Lord ſent the Peſtilence into Egypt vpon *Pharoh* and his people, according to that which he had threatned before, ſaying, *I*

Exod.9.15. *will ſmite thee and thy people with the Peſtilence, and thou ſhalt periſh from the earth*; it was a very great plague, for it was in euery houſe in the land, but it was in great mercy, for but

And of the Iſraelites, when the plague was in Egypt.

one onely in a houſe dyed, euen the firſt borne: then they marked the doore of the Iſraelites by the appoyntment of *Moſes*, with the blood of a Lambe (which was a repreſentation of the blood of Chriſt) that the deſtroyer might not enter in. And by this we might ſee, that as ſinne is the cauſe

of

of al plagues, so in the middest of them, God will be mercifull to those that are his, though they be mingled with the rest. In which respect wee must confesse, that it is no maruaile if this plague be so vniuersal in the land, seeing that sin hath so long abounded in all places: nay, it is Gods mercy that it is not in all places, and in euery house, for all haue grieuously sinned against him. For if wee rightly consider the sins of our time, we must needs say, that they are many & great. For how hath this long patience of fiue and fortie yeeres of the Gospell bin abused of all sorts? How little fruite of it is there in many places? what great ignorance is there of the will of God euery where, and lesse practise of that that men know? How is the worship of God prophaned, being placed of many in ceremony rather, than in truth? for they content themselues with this outward comming to Church, but neglect the power of the meanes there vsed: and thus the name of God is dishonoured by their carnall profession and wicked liues. The Lords Sabbaths haue bin most grieuously polluted, by keeping of Faires on them, and by Interludes, Bearebaitings, Bulbaitings, and by other disorders of football and such like: and men would not bee spoken to in these cases: if they were, they were readie to stand in the defence of them, so farre were they from amending thē: how haue these daies, I say (which wee should consecrate as glorious to the Lord, and call them our delight) how haue they been abused by not comming to Church? not bringing their whole families with them? by sleeping and talking here? and not spending the rest of the day in the seruice of God? What great contempt is there euery where of superiours? How vnruly are seruants and children? How is the aged despised, and the gray haires brought into contempt? What little care is there in the gouernours to amend these, by any good order in their houses, either of priuate prayer, reading the Scriptures, and such like? Who almost hath the care of *Dauid* to reforme his house? who said, *I will walke in the vprightnes of mine heart in the middest of mine house*: and *there shall no deceitfull person dwell within my house; he that telleth lies shall not remaine in my sight.* Who doth determine, and say with *Iosuah, I and my house will serue the Lord*, let all the world besides doe what they will? Of

Whether we consider the Egyptians, that were punished for their sinnes iustly.

Isai. 58. 13.

Psal. 101. 2. *Vers.* 7.

Iosh. 24. 15.

how few can it bee truly said, as the Lord saith of *Abraham? I*
Gen.18.19. *know him, that he will commaund his sonnes and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement, that the Lord may bring vpon him that he hath spoken vnto him.* How few also haue any good orders in their houses for praiers at morning & euening or other times? That it might
Dan.6.10. be said of them, as it is of *Daniel*, that it was his manner three times a day to fall vpon his knees to pray vnto God, and to praise his God: yea then when hee could not doe it without danger of his life. That so it might be said of them all as it was
Act.10.2. of *Cornelius*, that worthie Christian souldier and Captain, *That he feared God & all his household:* when his familie must needs be very great, being of that place that hee was, as it appeareth by the storie, that indeed it was.

But to proceed (though I doe it with an heauie heart;) what hatred, rankor, and malice is there among many? that they are readie to kill one another, if it were possible with a word;
Matth.5.22. though it be said, that to call thy brother *Raca*, or *thou foole*, deserueth hell fire? Oh how many thousand adulteries, and fornications without number haue bin and are still committed, for
1.Cor.10.8. which there fel in one day among the people of God three and
Chapt.6.18. twentie thousand? In which kind of sinne aboue all others (as the Apostle saith) they sinne against their owne bodies, therefore God many waies punisheth them in their bodies: and if there were no sinne among vs but this, it were sufficient to prouoke this great plague, and it may iustly raigne in the bodies of a great many vnto death, and in others with noysom and painfull vlcers and sores. And I haue heard it obserued (if it be true that is reported) that in London this pestilence hath been most hot, in that part of the citie that hath been most polluted this way, as in Shoreditch, and in the suburbs, and such out-places: where it hath swept them away by whole families and streetes, like a deuouring fire, as the holy *man Iob* doth fitly compare the iudgement of God against this sinne vnto that, saying, *This*
Iob.31.12. *is fire that shall consume to destruction*, not onely of the goods, whereof he speaketh, but euen of the bodie also.

But there are more sins among vs than these, though these be too many, and enough to prouoke the Lords wrath against

vs: as the great hard dealing and iniustice that is among men, whereby they oppresse the poore both in lending to them vpon vsurie, and when a man is vnder foot to exact the forfeiture vpon them (what is this but to *grinde the faces of the poore?*) *Isai.3.15.* and otherwise in bargaining with them: besides that vnmercifulnes, that there is little giuing to the poore, no not at this time, which is a time to receiue mercie from God, yet they that should receiue it, will shew little or none vnto men: when the verie day of fasting doth require at their hands, that they should giue something, yet they are hard hearted and shut vp their compassion. And what should I say of them, that vnder the colour of the law haue taken away from the poore, euen from the fatherlesse, and the widowes all that they haue had? whereby it hath come to passe that not onely they haue cried vnto the Lord against thē out of the abundance of their griefe: but euen the very stones in the walles, and the beames in the *Hab.2.11.* houses of these oppressors haue made an eccho, and answered vnto the same. If the Prophet *Amos* prophecying against many nations did say, *That for three transgressions, and for foure, God* *Amos 1.3.* *would not spare them:* then when among vs, not seuen but many (though by seuen hee there meaneth many) haue raigned long among vs, and doe still, no marueile if God doe not spare vs. Which sins are so much the greater among vs, because God hath borne with vs so long in thē, and giuen vs his word (which they had not) and many meanes besides to call vs from them, as benefits vpon benefits, fauours vpon fauours without number. Therefore let vs iustifie the Lord in his righteous proceeding against vs, and confesse as *Daniel* doth: *We haue sinned, & haue* *Dan.9.5.* *committed iniquitie, and haue done wickedly, yea wee haue rebelled, and haue departed from thy precepts, and from thy iudgements: for we would not obey thy seruāts thy Prophets, which spake in thy name to our Kings, and to our Princes, and to our fathers, and to all the people of the land. O Lord, righteousnes belongeth vnto thee, and to vs open shame, as appeareth this day; to euery man of Iudah, and to the inhabitants of Ierusalem, yea vnto all Israel both neere and far off, because of their offences, that they haue committed against thee.* Which if we can come vnto, thē we see in this storie of Exodus, (from which vpon occasion we haue somthing digressed) what

Or the Iſraelites, whom God ſpared of his mercie.

did preſerue the Iewes in that plague, & what muſt preſerue vs, and all men; euen that the bloud of the Lambe bee ſprinkled vpon the poſts of our doores, to keepe out the deſtroyer: that is, the bloud of Ieſus Chriſt (that immaculate Lambe of God, that taketh away the ſins of the world) be ſprinkled vpon our conſciences by faith, and that we earneſtly repent vs of all our ſinnes, and turne from all our euill waies, as the Niniuites did, and from the wickednesse of our hands, and crie mightily vnto God, that for Chriſt Ieſus his ſake, whoſe moſt precious bloud was ſhed for our ſinnes vpon the croſſe, he would ſpare vs: and ſay, Thou Lord, who of thy great mercie for Chriſts ſake didſt commaund the deſtroyer to paſſe ouer the houſes of the Iſraelites in Egypt, when there was an vniuerſall plague ouer the whole land; ſet a marke now at the laſt vpon all places of this our land and countrey, that thy deſtroying Angell might paſſe ouer them.

Ionæ. 3. 8.

And when the plague was among the Iewes in the wildernes.

Thus alſo in this caſe might wee ſet before our eyes the example of *Aaron* the high Prieſt, who when there was a plague begun in the hoſte of Iſrael, for their ſinnes, euen for their murmuring at the death of *Core* and his companie (who iuſtly periſhed by the hand of God) tooke a Cenſer and fire therein of the altar, and put therein incenſe (whereby the ſweetnes of prayer was repreſented) and offered vp his prayers with this incenſe vnto God for them, and ſo made an attonement: and when he was come among them (for the plague began in one end of the campe, and ſo ſpread it ſelfe further and further in the hoſte, after the manner of a plague) and ſtood between the dead and the liuing, the plague was ſtaied. A great mercie of God; for it was a great plague, for of it in a ſhort time died fourteene thouſand and ſeuen hundred. The cauſe of it (as of al others) was their ſinne, but by the prayer of *Aaron* it ceaſed: if God did heare one for ſo many, then much more may we hope that God will heare many in his good time for the reſt. Let vs then looke vpon this example alſo, and ſay, Thou Lord, who at the prayer of *Aaron* waſt intreated to ſtay the peſtilẽce among thy people, when there had died of it before foureteene thouſand and more; heare many, and all of vs, or ſome one among all the reſt, that this plague now at the laſt, of which haue died

Numb. 16. 47.

already

already twenty thousand and more, may be staied: and so some may stand betweene the quick and the dead, that is, cause that the dead infect not the quicke, and so it proceede no further. Thus if we search the Scripture, we shall both in this, and all other calamities by patience and comfort of them haue hope, as was said before.

The God of Iacob. If by *Iacob* they meane him and his posteritie, with whom God made a couenant, as with *Abraham* and *Isaac*, that he would be their God, and the God of their seede; then they looke vnto this, that they are of the posteritie of *Iacob*, and so of that couenant that God made with him and his. And thus the whole posteritie of the Iewes is sometimes called by his name both of *Israel* and *Iacob*, as in the Psalme: *Often times from my youth vp, may Israel now say, they haue afflicted me from my youth, but they could not preuaile against me.* And in another place, *Let Israel waite on the Lord; and he will redeeme Israel from all his iniquities.* And when *Balaam* the false prophet was sent for to curse the Israelites in the wildernes vpon the borders of Moab, he often speaketh of them by the name of *Iacob*: as, *The King of Moab hath brought me from Aram, saying, Come, curse Iacob for my sake:* and a little after, *Who can tell the dust of Iacob?* and lastly, *There is no sorcerie in Iacob.* According to this sense they haue respect vnto the couenant, that God made with *Iacob* and his posteritie: (for the blessing came from *Isaac* to him & his) which couenant included not only the promises of the life to come, but much more of this life also: (as *Dauid* expoundeth it in the Psalm, where he hauing spoken before of many great outward blessings, concludeth thus; *Blessed are the people, that be so, yea blessed are the people whose God is the Lord*) and not onely deliuerance from eternall destruction, but from all other enemies and dangers, so farre foorth as may make for the glorie of God. Now God hath renued or rather confirmed the same couenant with vs, and with all beleeuers in Christ, and for his sake; and is therefore called God the the Father of our Lord Iesus Christ, that is, not only his father, but of all that beleeue in him. And so looke whatsoeuer was included in the first couenant made with *Abraham*, *Isaac*, and *Iacob*, wee are heires of them by faith in Christ, who is heire of all things, and in whose

The God of Iacob.

Psal. 129. 1.

Psal. 130. 7.

Numb. 23. 7.

Vers. 10. & 23.

Psal. 144. 15.

They pray in the faith of Gods couenant made vnto Iacob, and to his posteritie.

Heb. 1. 2.

Heb.9.15. *1.Cor.3.22.* whose bloud the couenant is established: who is also the Mediatour of it, and so if Christ be ours (as the Apostle saith) all is ours. Therefore wee are to direct all our prayers vnto God in the faith of this most merciful couenant, and looke to be heard for Christs sake. As they consider here, not only of God, and so pray to him; but as one that had made a couenant with them in *Iacob*, and pray the God of *Iacob* to defend him: So wee are to pray vnto God, as to our father, who hath so reuealed himselfe vnto vs in Christ, for whose sake it is said, that whatsoeuer wee aske of God according to his will shall bee graunted vnto vs. *Ioh.14.13.* *Eccles.5.1.* Therefore though God be in heauen, and we in earth: though he be iust and we sinfull, and so we can looke for nothing from him in our selues, yet because of his couenant wee come vnto him, and pray him for Christs sake to be good vnto vs, to saue vs, and to defend vs, calling him not God onely, but the father of our Lord Iesus Christ, & so in him our father. Part of which couenant is, that if we offend him, or (as it is said by God himselfe) *if they breake my statutes, and keep not my commaudements, then will I visite their transgression with the rod, and their iniquitie with strokes, yet my louing kindnesse will I not take from them, nor falsifie my truth, my couenant will I not breake, nor alter the thing that is gone out of my lips.* And according to this part of his couenant we must pray him to deale with vs, that is, that though he doth iustly chastise vs with this plague for our sinnes, yet he would not take his louing kindnes from vs, and so pray as *Dauid* doth; *O Lord rebuke me not in thine anger, neither chastise me in thy wrath:* where hee doth not simply refuse to be chastised, (for then he should haue been out of the couenant) but not in the anger of God: so must we be willing to beare this visitation of the Lord so long, as it shall please him to trie vs with it; only let vs desire that his wrath may cease from vs, and that his louing kindnes may not be taken away: and let that be sufficient for vs. Therefore (to conclude this point) that we might now and alwaies pray in faith, let vs looke to Gods couenant made with vs, and to the promises included therein, and to Christ, in whom only the couenant is stedfast, and in whom onely *all the promises are Yea, and in him they are Amen, to the glorie of God.* *2.Cor.1.20.*

So must we in the faith of his couenāt made with vs in Christ.

Psalm.89.31.

Psal.6.1.

Euen in this time of the plague.

It followeth in the seeond verse. *Send thee helpe from the*

Sanctuary, & ſtrengthen thee out of Sion. In which they continue to pray for their King, that God would defend him frō all euil, as before; and namely to that end they pray, that God would ſend him helpe from his Sanctuary, and giue him ſtrength and courage againſt his enemies to that end from Sion. Where by *Sanctuary* he meaneth heauen. In the Hebrue it is *Holy* (namely, place) that is, heauen, which is the holy place of Gods abode: and in the ſixt verſe both are expreſſed, namely heauen and holy place. And it muſt needs be then takē here: for from whence ſhould God heare vs, and helpe vs but from heauen? Doe wee not when wee pray, lift vp our mindes, our eyes, and our hands vnto heauen? and Chriſt hath taught vs to pray, *O our Father, which art in heauen, &c.* He teacheth thē then to pray, that God would ſend them helpe from heauen; and thus he ſheweth his owne faith, and taught them alſo ſo to beleeue, that all his help in all dangers muſt come from heauen. Therefore as it is God that in all troubles doth defend vs; ſo the meanes that we haue are of him, and the ſucceſſe and bleſſing of them, and ſo all our helpe is from heauen. And this is that that wee muſt beleeue in all dangers, that what meanes ſo euer we haue, as wee muſt acknowledge them to be of God, ſo vnleſſe hee bleſſe them, they will doe vs no good, for all our help is from heauen. If we want all meanes, yet God can ſend vs help without them: therefore whether we haue them, aſcribe them to him with thankes, and pray to him to bleſſe them; or if wee haue them not, pray yet that he would ſend helpe from heauen, where and when there is none in the earth.

The interpretation of the ſecond verſe.

They pray for helpe from heauen.

We ſee then with what minde *Dauid* goeth to the battell; he was a valiant man himſelf, as appeared in his combat with the great giant *Goliah*; hee had a great armie alſo, and all things meete for warre, and had gotten many great victories before, and ſo he knew by experience, what he and his companie were able to doe: and hee had many worthie Captaines, whoſe exploites and valour are highly commended in the Scripture: and yet they goe not on confidently and preſumptuouſly, thinking that they ſhould bee able to make their part good enough againſt their enemies, for they were able to doe ſo and ſo: one of them

Though they had many helpes for warre, yet they looke for all their helpe from heauen. 2. *Sam.* 23. 8.

them had ſlaine eight hundreth at one time; another of them defended a place againſt the whole hoſte of the Philiſtims, and another ſlew three hundreth at once: and three of them did breake through the armie of the Philiſtims to fetch water for *Dauid*, and returned ſafely, and ſuch like things they might haue boaſted of. But as though they were no bodie, nor euer had done any thing, or had no means to help themſelues, they pray, that God would ſend them helpe from heauen: acknowledging that all that they had, or that they could ſay for themſelues, was nothing without him, and his helpe. Contrarie to the common courſe of our time, in which men runne on deſperatly to the warre, and neuer thinke of God, or of his helpe, eſpecially if they be any thing well prouided againſt the enemie: and ſo God forſaking them, whoſe aide they do not ſeek, they ſpeede thereafter. As *Benhadad* King of Aram boaſted of himſelfe and of his power, and thought that he might do what he liſt, and therefore caſted out blaſphemous threats, ſaying, *The gods do ſo to me, & more alſo, if the duſt of Samaria be enough for all the people that follow me, for euery man a handfull*: and after when his enemies came out againſt him, he thought hee might commaund them, and ſaid, *Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue*: but what came of it in the end? The King of Iſrael came out againſt them, and made a great ſlaughter. This became of his proud boaſting of his owne power before the victorie, as he was warned of it before, when King *Ahab* ſent him this meſſage, *Let not him that girdeth his harnes, boaſt himſelfe, as he that putteth it off*. And as *Dauid* doth teach them thus to pray for helpe from God, ſo in the next Pſalme he acknowledgeth, that it was God that had ſaued him, ſaying, *The King ſhall reioyce in thy ſtrength, O Lord; yea how greatly ſhall he reioyce in thy ſaluation?* If all Princes did thus, when they ſend out their ſouldiers, and if the Captaines themſelues did looke for all their helpe from heauen, and pray for it accordingly, they might haue had better ſucceſſe many time, than they haue had. And the want of this faith, and of prayer the fruite of it, as it hath brought great loſſe of men among other people, and made long warres, ſo alſo vpon the Engliſh men both in Ireland, & in the Low Countries:

Contrary to the common courſe of captaines and ſouldiers.

1. *King.* 20. 10.

Verſ. 18.

Who therfore commonly ſpeed thereafter.

tries: and ſo wee ſee how theſe euils, by the grace of God may be preuented for the time to come. Now that that is ſaid here of this particular, as of warre, is true of all other troubles and dangers whatſoeuer, that our helpe in them muſt be from heauen, and therefore we muſt by prayer ſeek for it at the hands of God (as theſe do here) if we will haue it: but firſt of al we muſt beleeue that it is ſo. And that wee might ſo doe, let vs conſider that that which *Salomon* ſaith of this thing, is true of all other: *The horſe is prepared againſt the day of battell, but ſaluation is of the Lord*: that is, what meanes ſo euer wee haue to preſerue vs from danger, yet our help and ſaluation both of ſoule and bodie, that muſt be frō heauen. And this is that which the Church of God confeſſeth by the mouth of the Prophet, and aſcribeth all their great deliuerances (though they had meanes to bring them to paſſe, which they alſo ſpeake of) vnto God, when they praiſe him after this manner: *We haue heard with our eares, O God, and our fathers haue told vs the workes, that thou haſt done in their daies, in the old time: how thou haſt driuen out the heathen, and planted them; how thou haſt deſtroyed the people, and cauſed thē to grow. For they inherited not the land by their owne ſword, neither did their owne arme ſaue them; but thy right hand, and thine arme, and the light of thy countenance, becauſe thou fauouredſt thē. Thou art my King, O God: ſend helpe vnto Iacob. Through thee haue we thruſt back our aduerſaries, by thy name haue we troden down them that roſe vp againſt vs. For I do not truſt in my bow, neither can my ſword ſaue me: but thou haſt ſaued vs from our enemies, and haſt put them to confuſion that hate vs; therfore will we praiſe God continually, and will confeſſe thy name for euer.* In all which words we ſee, that they attribute all their former deliuerances from dangers vnto God, and profeſſe alſo that they looked for helpe from none but from him, and put their truſt in him, and ſo deſire him to ſend helpe vnto *Iacob*, that is, to them that were of his poſteritie, and ſo the people of God. And thus *Dauid* again and all the people with him when they fought againſt the Aramites did confeſſe, and thus they did pray: *Giue vs helpe againſt trouble, for vaine is the helpe of man*: where they doe not onely beleeue, and ſo acknowledge, that all their helpe is from God, but all other helpe without it is vaine, and to no purpoſe, neither can it doe them any good.

Prou. 21. 31

All helpe in al dangers and troubles is only from heauē.

Pſal. 44. 1. &c.

Pſal. 60. 11.

THE EIGHTH SERMON
vpon the ſecond verſe.

Send thee helpe from the Sanctuary.

WE heard the laſt day, that not onely in warre, but in all other troubles generally, all our helpe muſt be from God, and ſo we muſt ſeeke to him for it, as theſe doe here: And this is that faith that we muſt labour for in this dangerous time of the peſtilence, as in all other ſickneſſes and diſeaſes, that it is God that muſt ſend helpe from heauen to our brethren, and to our ſelues: and that neither we nor they can haue any helpe at all, but from thence: and that there is helpe to bee had, when there is none in the earth, but all helpe, and all meanes of help faile here below. For though there be means to ſerue Gods prouidence for euery purpoſe, yet all they are of God, and the bleſsing of thē alſo. As now at this time, the Magiſtrates in the places infected, ſhould take good order that the ſicke be well looked vnto, and prouided for, and that there bee care had that they come not abroad, and that the whole may be kept from the ſicke, as by the law of God the leapers were put apart from the ſocietie of men, becauſe their diſeaſe was contagious, and when they came abroad they ſhould crie out alowd, *I am vncleane, I am vncleane*, that all men might auoide them. And there are meanes of phiſick for the preſeruation of thoſe from the contagion, that are neceſſarily to be imployed about the ſick, and that muſt come into dangerous places: yet theſe cannot be had nor vſed, vnleſſe God giue men this wiſedome; and when they haue them, as *Dauid* here had all good meanes for the warre, yet helpe and ſuccour commeth from God, as it ſhall pleaſe him to bleſſe the meanes. Thus true faith will make vs place our truſt and hope, where wee ſhould, and where it will not deceiue vs: and truly that is no ſmall thing in any danger, nay it is all in all. For if wee truſt to theſe meanes, beſides that it may be that wee cannot haue them, if wee haue them they may doe vs no good, and ſo deceiue vs: but if wee truſt in God, and in his helpe, whether we haue meanes, or haue them not, that will be an anchor, that ſhall not confound vs; for we truſt in him, and in his defence, from whom onely com-

This faith wee ought to haue in this time of the peſtiléce.

Leu. 13.45.46

And ſhew it by prayer for our ſelues and others.

meth all help. Now if we ſay we haue this faith, it muſt appeare by the fruites; and namely, that if we haue all good meanes, as *Dauid* had here, we be not ſecure and truſt in them, but pray earneſtly vnto God, as though wee had them not; much more when we haue them not in deed. Prayer then is a ſpecial token in all things that we goe about, that we look for our help from God: and therefore if we beleeue that it is God that muſt ſtay this mortality and ſicknes, and that he muſt defend others and our ſelues in it, we muſt pray earneſtly and continually for our ſelues and them: but if we let prayer alone, or vſe it ſeldome, whatſoeuer we ſay with our mouth, we do not ſo beleeue it in hart as we ſhould. For faith muſt appeare by the fruits of it, els it is a dead faith, and as a body without a ſoule, which hath no actions of life: and prayer is one principall fruit, as the Apoſtle ſaith; *How ſhal they cal vpon him, in whom they haue not beleeued?* ſhewing that as there can be no prayer without faith, ſo faith doth neceſſarily bring forth prayer. Therefore let vs ſtir vp our ſelues vnto prayer, and neuer ceaſe calling vpon God, euen as we do beleeue that all our helpe muſt come from him.

*Rom.*10.14. 2 *Cor.*4.13.

And here by the way we ſee the nature of true faith, that it cauſeth vs to ſee help in heauen, & ſo to pray for it, when there is none to be ſeene in the earth. And this is the difference between faith & vnbeleefe: that the very vnbeleeuers can by reaſon conceiue of help, ſo long as they haue any meanes to help them; but if they fayle, they can ſee none at all: ſo they are like vnto thoſe that are pore-blind, who can ſee nothing but neere at hand. But faith ſeeth a farre off, euen into heauen, ſo that it is the euidence of things that are not ſeene: for it looketh vnto the power of God, who hath all meanes in his hand, or can worke without them, who made all of nothing, and calleth the things that bee not, as though they were. So that as the holy Martyr S. *Stephen*, when his enemies were ready to burſt for anger, and gnaſh at him with their teeth, looked ſtedfaſtly into heauen, and ſaw Chriſt ſtanding at the right hand of God ready to defend him: ſo faith in the promiſes of the word, doth ſee help in heauen ready for vs, when there are no meanes in earth. For as *Abraham* did not cõſider his own body, nor the deadnes of *Sarahs* womb, but conſidered what God had promiſed, and

Faith ſeeth helpe in heauen, when there is none in earth.

*Heb.*11.1.

*Rom.*4.17. *Act.*7.54.

*Rom.*4.19.

what he was able to doe: ſo if we look to the promiſes of Gods word, which are many and moſt true, wee ſhall ſee helpe from heauen, if no where elſe. Let vs labour then for that faith which may comfort vs from heauen, for it may be in the extremity of this ſickneſſe wee ſhall ſee none in earth: ſo when others are dumbe, or not knowing what to ſay, our mouthes ſhal be opened to ſpeake vnto God, and ſay, Send vs helpe from the Sanctuary, that is, from heauen.

Strength from Sion.

It thus followeth: *And ſtrengthen thee out of Sion.* Before they prayed for helpe from heauen, now they pray for ſtrength out of Sion: where by *Sion* they meane that part of Ieruſalem, called mount Sion, where afterwards the tẽple was built; where now the Arke (the viſible ſigne of Gods preſence was) where they worſhipped God in the word, ſacrifice, and prayer: and by *ſtrength*, hee meaneth not the ſtrength of men and munition meet for war & for help, (which was prayed for before) but inward ſtrength of the mind, & courage which was meet for the enemy: that he might truſt in the defence of God, & might not be diſmayed by any power of the aduerſary, but that he might beare his eſtate as was conuenient. And this was very requiſit;

Courage of mind is needfull in all troubles.

for if he had had neuer ſo many meanes, and had had no heart, he ſhould not haue vſed them, or vſed them to no purpoſe: and how ſhould he haue ſtrength of heart, vnles God gaue it? and how ſhould God giue it, vnles he asked it of him? Therefore he taught them to pray for that alſo. This ſheweth that as in war, ſo in all other afflictions which cauſe feare, there is requiſite an inward courage of the mind to vphold a man: for if he haue a good hart he ſhall beare many things: and if he haue no hart,

Prou. 18. 14. the leaſt thing will diſmay him. Therefore *Salomon* ſaith, *The ſpirit of a man will ſuſtaine his infirmity, but a wounded ſpirit who*

2. *King.* 7. 5, 6. *can beare it?* The Aramites on the ſuddaine heard a great noyſe when they beſieged Samaria, and they all fled away for feare, and left their tents and all things ſtanding as they were, and ſo the Iſraelites came and ſpoyled them: they had men enough, but they wanted courage. So is it ſaid of all the Kings of Canaan, which were many and mighty, that their hearts fainted,

Joſh. 2. 11, & 5. 1. and ſo they could not ſtand before *Ieſhua*.

So is it in all other afflictions that we be ſubiect vnto, we had need

need of ſtrength according to the meaſure of it; to beare it: for if we haue no faith or confidence in God, what ſhall become of vs? *Iob* in al his great afflictions, becauſe he had a good hart, and truſted in God, bore them al paciently, and ſaid, *If the Lord kill me, I will truſt in him.* At this time eſpecially in reſpect of this great ſickneſs it is moſt needful to haue ſtrength of faith, to beleeue Gods gracious prouidence, that things come not by chance, but by his fatherly diſpoſition: and to beleeue that he hath a care of vs, and that nothing commeth by fortune; for if a Sparrow falleth not to the ground without his wil, then much leſſe do men dye, eſpecially ſeeing the very heyres of our head are numbred: that ſo we may cõmend our ſelues vnto him, and take all things as from him, and be contented with it. I ſay, as this faith is alwaies requiſite, becauſe we know not what may befall vs on the ſuddain, ſo moſt of all at this dangerous time. And this is neceſſary not only for our ſelues, but for our brethren alſo, that according to the meaſure of the ſickneſſe and paine, and temptations of their minde, ſo they might haue ſtrength to beare al. For the very want of this ſtrength hath bin the cauſe, that many euen for feare haue been ouercome: much more when the thing hath bin vpon them, haue they fallen into great impatiency and many lamentable outcries. Euery one of vs is well acquainted with our owne weaknes this way, and do find by experience how ſmal things we can beare, and how the leaſt thing doth ouercome vs, yea, the very feare of it many times: therefore we had need to labour for ſtrength. And by that weakenes that is in our ſelues, we may eaſily iudge what is in others, and ſo ſee how requiſit it is for them alſo, that God ſhould ſtrengthen them.

Iob. 13. 15. Eſpecially in this mortality of the plague.

Matt. 10. 29 30

Further it is to be conſidered, that as we haue ſeene how requiſite it is for vs to haue ſtrength according to the meaſure of our croſſes & temptations: ſo of whom we ſhal haue it, namely of God, for they pray to him for it, and ſay, The Lord ſtrengthen thee out of Sion: he hath the hearts of all in his hands, to order at his pleaſure; and if he giue ſtrength, then ſhall we be ſtrong: and if he withdraw his hand from vs, and caſt feare vpon vs, if we were as ſtout as Lions before, we ſhall be as weake as water. And this truly as it is a great puniſhment to bee too

God onely ſtrengtheneth and weakneth the heart of man.

feareful, ſo God hath threatned to caſt it vpō them that breake his law: and contrary to be of a good courage, as it is a ſingular fruit of a good conſcience, ſo God hath promiſed to giue it to thoſe that keepe his law. For it is thus written: *If yee walke in mine ordinances, and keepe my commandements to doe them, fiue of you ſhall chaſe an hundreth, and an hundreth of you ſhall put ten thouſand to flight: But if they will not obey me, nor do all theſe commandements, I will ſend a faintnes into their hearts in the land of their enemies, and the ſound of a leafe ſhaken ſhall chaſe them, and they ſhall flee as fleeing from a ſword, and they ſhall fall no man purſuing them: they ſhall alſo fall one vpon another, as before a ſword, though none purſue them, and ye ſhal not be able to ſtand before your enemies. And thy life ſhal hang before thee, & thou ſhalt feare both night and day, and ſhalt haue none aſſurance of thy life: in the morning thou ſhalt ſay, would God it were euening, and in the euening thou ſhalt ſay, would God it were morning, for the feare of thine hart which thou ſhalt feare, & for the ſight of thine eyes which thou ſhalt ſee.* Thus ſtrength & courage in all troubles is the gift of God, as fearefulnes is a puniſhment ſent of God: for it is ſaid, that the Lord caſt a feare vpon the Cananites, ſo that they durſt not ſtirre. Thus we ſee who is the giuer of al ſtrength in al trials and temptations, and that we haue it not of our ſelues. Therefore no man muſt thus preſumptuouſly think of himſelf, that if trouble come he hopes he ſhal beare it out wel enough, for he hath ſufficient ſtrength and courage: for if he were of as great courage and valour as *Dauid*, who ſlew a Lyon and a Beare, yea *Goliah* himſelfe; yet when he commeth to a new trial, he ſhal find himſelfe altogether inſufficient, but as the Lord ſhall make a new ſupply of ſtrength. The Apoſtle S. *Peter* thought himſelf to be a ſtouter man a great deale then he was, and that he would not ſhrinke for a little, when he ſaid: *if all men forſake thee, yet will not I:* but at the length God leauing him to himſelf for his triall, he had no ſtrength to ſtand, but did both deny & forſweare his Maiſter three times. Thus wee muſt aſcribe all our former ſtrength vnto God, & he only it is, that muſt ſtrengthen vs ſtill.

Leuit. 26. 7.

Verſ. 36.

Deut. 28. 66.

Ioſh. 2. 11.

Matth. 26. 33.

In troubles we muſt pray to God to ſtrengthen vs.

Seeing it is ſo, we muſt pray to him for it, as *Dauid* doth here; prayer is the meanes to obtaine all things from God: therefore not only if we lack wiſedome, as the Apoſtle ſaith, let vs aske it

Iam. 1. 5.

of

of God, but if we lack any thing els; as if we be faint-harted, if we be weake in faith, if wee lack patience, if wee feare that wee ſhall not be able to beare things. Therefore as in trouble wee muſt pray for other things according to our eſtate, as for deliuerance, or mitigation; ſo eſpecially for ſtrength to beare whatſoeuer ſhall be laid vpon vs: and wee may doe it in the greater faith, becauſe God hath promiſed it, euen that hee will lay no more vpon vs, than we ſhall be able to beare. So then in all affliction let this be one part of our prayer; for if God ſtrengthen vs, we ſhall be able to beare any thing. And whereas they pray thus for *Dauid*, it is our bound duty ſo to pray one for another: as if we heare of any to be vnder any croſſe, pray vnto God for them, that God would ſtrengthen them. So did the Martyrs in perſecution one for another, and ſo muſt we do now for thoſe that are, or ſhalbe viſited with this peſtilence: that God would ſtrengthen them with faith in his good prouidence, with patience to beare all things, with perſeuerance vnto the end. And as he looked for good by their prayers, ſo God that hath commanded vs to pray one for another, will not ſuffer vs to pray for them in vaine. And thus though we cannot come one to another by reaſon of the infection, to miniſter any other comfort, yet wee may pray vnto God to ſtrengthen them; and though wee cannot eaſe them of their paine, yet God may ſtrengthen them by our prayers to beare it patiently.

1. Cor. 10. 13.

And to ſtrengthen thoſe that are vnder the plague.

Out of Sion. As before he had taught them to aske ſtrength for him, ſo here he doth ſhew from whence he did looke for it, and from whence hee would haue them pray that it might come: namely from Sion, which was the place of Gods worſhip; vnto which hee had reſpect in naming the place, which there, and there onely, was to bee had: without which that place did not differ from any other. Whereas then theſe are the things that doe ſtrengthen vs in trouble, that we haue faith in the forgiuenes of our ſinnes, and in Gods prouidence, hope that God will be with vs, and defend vs, and lay no more vpon vs than we ſhall be able to beare, and patience that we may be quiet: All theſe are wrought and increaſed in vs by the word, Sacraments, and prayer; which are to be had in Sion; that is, in the place appointed for Gods worſhip: therefore he willeth them.

Out of Sion, the place of Gods worſhip.

them to pray for him, that God would ſo bleſſe theſe meanes, that he had vſed there before: and which now were, and ſhould be vſed for him, that by them hee might be ſtrengthened, and haue a good heart in Gods defence, and ſo hee might not faint in his troubles. Firſt then he ſheweth, that he beleeued, that all his confidence in trouble, and courage in danger, ſhould come from the meanes of Gods worſhip, and without thē he ſhould be as faint-hearted, as might be: but by them hee might bee made confident and bold, to behaue himſelfe in the midſt of trouble, as he ſhould doe. And this is moſt true, and that which all of vs muſt beleeue, and ſhall finde to be true by experience, that into what trouble or danger ſo euer we ſhall come, we ſhal haue no more heart to beare any thing, than as we haue profited by the word, and Sacraments, and prayer, to beleeue the promiſes that God hath made vnto vs in his word. For as *Dauid* confeſſeth of himſelfe, *I had periſhed in my trouble, if my hope had not bin in thy Word:* ſo thereby we ſee what did vphold him, and this muſt vphold all men, the hope that they haue of Gods protection & deliuerance, as it is promiſed in the word. So that take away the word, and there can be no hope; & without hope we haue no ſtrength to beare any thing, and ſo we muſt needes periſh in any trouble. And hereunto agreeth the Prophet, when he ſaith, *My ſoule hath waited on the Lord, and I haue truſted in his word:* he was in great trouble, and prayed vnto God, confeſſing his ſinne, beleeuing the mercie of God, and ſo waiting vpon him for it: but how? truſting in the word: ſo al his hope was from that. And indeede what hope can we haue, but from it? For if God had promiſed vs nothing, or we knew it not, how could we haue any hope? and without hope there is nothing but impatiencie, and ſo no ſtrength to beare any thing. So that al our ſtrength is from the word, and in that reſpect from Sion, that is, the place, where it is publikely taught vs, that we might beleeue it, and ſo be ſtrengthened by it.

Commeth all ſtrength of faith.

Pſal. 119. 92.

As from the word of God.

Pſal. 130. 5.

Few beleeue that all their ſtrength to beare things is from Gods word.

Thus though it be moſt true, yet few beleeue it, that when trouble comes, all their ſtrength to beare it, muſt come from the knowledge and faith which they haue gotten from the word: But without this they imagine that they ſhall beare things well enough; for they haue good hearts, and ſtout, and

are

are not fearfull, as they ſay, they will not be daunted for a little: they haue ſuch and ſuch meanes to truſt vnto, and they will be merrie, and haue good companie, and paſſe away things lightly, and they ſhal not come neere their hearts greatly to trouble them: and ſo they will beare them out well enough. And therfore wee ſee that when trouble comes, few giue themſelues to thinke of that, which God hath promiſed in his word; or doe determine to come more diligently vnto the word than before as though they beleeued that all their ſtrength muſt come from thence. But whatſoeuer men imagine of their owne ſtrength, this will be found true at the laſt, that all our courage is from the meanes of our ſaluation; and that all other confidence, that men haue from any thing els, ſauing from them, wil deceiue them. For though they may ſtoutly beare out things for a time, yet in the end they will fall into great impatiencie and deſpaire, or els into hardnes of heart and blockiſhnes, but as they ſhalbe ſtrengthened by the free promiſes of God made in his word. For it is onely faith that will quench all the firie darts of the diuell, as the Apoſtle ſaith: whether he tempteth vs for our ſinne in the time of our trouble, as the tempter will do, (for he is not ſo called without a cauſe) or he tempteth vs vnto ſinne; in all theſe temptations only by faith we ſtand, and that ſhall be as a ſhield, wholy to defend vs, and to quench the firie darts of the wicked, that is, euen thoſe grieuous temptations, which otherwiſe are able to ſet ſoule and bodie on fire. But what faith can we haue, but from the word, and the free promiſes therein contained? therfore all our ſtrength is from thence, and from the reſt of Gods worſhip in Sion.

Epheſ.6.16.

2.Cor.1.24.

The want of this faith hath pulled downe the hearts of the ſtouteſt; as al the Canaanites, ſeuen great and mightie nations, their hearts fainted them for feare of *Ioſhua*, they had no means from Gods word to ſtrengthen them in his defence. And *Saul* the King of Iſrael, though he was a goodly man of ſtature, and of great courage, yet when by the meanes of a witch he heard what ſhould become of him, he died away for feare, and there was no ſtrength in him. This made *Achitophel* and *Iudas*, both of them traytors to their maſters, to deſtroy themſelues; when in their wicked proceedings the feare of Gods wrath was vp-

The want of faith in Gods word, hath pulled downe the hearts of the ſtouteſt.

1.Sam.28.20.

2 Sam.17.23.

Matth.27.5.

on them, they could haue no ſtrength from God by meanes of his word. This alſo made *Cain* to become a vagabond, and a runnagate, ſo that his conſcience would not let him be quiet in any place, becauſe he had committed a moſt horrible ſinne, and did not repent him, and ſo could looke for no fauour or protection from God in that caſe. And this cauſeth many of the wicked to tremble and ſhake as a leafe, as the King of Babylon did when he was in the middeſt of his prophane cups drinking and ſwilling, and *Felix* alſo in all his great pompe and brauerie; becauſe they were void of faith, whē the one ſaw the iudgmēts of God againſt him, and the other heard of them; and ſo they could haue no ſtrength from his word, which they did neither beleeue, nor know. And this want of the knowledge and faith in the word of God, is the cauſe of all the weakneſſes, and impatiencie that hath appeared in Gods children, and of all their feares: euen that they haue not been ſufficiently perſwaded of the forgiuenes of their ſinnes, and of Gods fauour, and that hee hath a care of them, and will diminiſh their griefe and paine in his good time, and giue them patience, and lay no more vpon them than they ſhall be able to beare, and that he will turne all vnto their good in the end: and ſo they haue not bin ſufficiently ſtrengthened by the word. For when they haue come to this by hearing, and reading, and meditating vpon Gods word, and by praier, then haue they felt themſelues ſtrengthened to beare all things, and not before, and then onely in that meaſure that they haue attained vnto this perſwaſion, and haue been thus ſtrengthened by the meanes of Gods worſhip in Sion.

Gen. 4. 14.

Dan. 5. 6.

Act. 24. 26

And is the cauſe of all weaknes and feare in Gods children.

We may ſee both theſe in the example of *Iob*, who is a patterne both of great weaknes, & of great ſtrength: in the weaknes of his faith, and before that he was ſufficiently ſtrengthened by the word, he fell into great impatiencie, and curſed the time that euer he was borne, ſaying, *Let the day periſh, wherein I was borne, and the night, wherein it was ſaid, there is a manchilde borne*, and ſo goeth on, and ſaith much to that effect. See whether a mans weaknes will carrie him, if he haue no ſtrength frō the word, yea though hee be a very good man, as *Iob* was. But when hee was ſufficiently ſtrengthened by the word of God, and had the feeling of it in his heart, hee was able to beare all

As appeareth in Iob.

Iob. 3. 2.

things:

things: as not only when he ſaid, *The Lord hath giuen, and the Lord hath taken it, bleſſed be the name of the Lord:* but when in greater affliction hee ſaid, *If the Lord kill me, yet I will put my truſt in him.* And alſo, *I am ſure that my redeemer liueth, and I ſhall ſee him, and mine eyes beho'd him, and none other for me.* See againe what we ſhall be able to beare, when wee haue gotten ſufficient ſtrength of faith and patience from the word, though wee were neuer ſo weake before. Seeing it is ſo, wee may well know in this viſitation of the plague (if it ſhould come among vs) from whence wee muſt haue ſtrength to beare it; yea and any other triall alſo, that now or hereafter God ſhall lay vpon vs; euen from his word, and from that faith and hope that wee haue gotten from thence: and ſo much ſtrength aſſuredly ſhall we haue, as we haue true faith: and without that wee can haue none; & the weaknes of our faith is the cauſe of little ſtrength. This ſhould make all of vs diligent to come to the Church, and to ſee that we haue cauſe to doe, as wee now doe: not onely to come and pray, that God would turne away his heauie hand; but to heare his word carefully, that by it wee might grow in faith and hope, and ſo receiue ſtrength, to beare whatſoeuer God ſhall lay vpon vs. In ſo much that if a man had no care before, now he had neede to begin; and hee that was diligent before, muſt be more diligent now; for he hath need of greater ſtrength: and to prouoke all his family to come, that they alſo might be ſtrengthened with him againſt the day of trouble: els if affliction doe come among them, their weaknes and impatiencie may trouble him: whereas if he haue gotte any ſtrength of faith, he ſhall haue it not for himſelfe alone, but his ſtrength ſhall doe them much good: and all of them being ſtrong in faith, one ſhall comfort and vphold another: For in all companies, the more ſtrength that euery one of them hath, the better ſhall it be for them all.

Chap. 2. 21.
Chap. 13. 15.
Chap. 19. 25.

Therefore in this time of the plague all ſhould labour to get ſtrẽgth from the word.

And let not men deferre vntil Gods hand be vpon them, and thinke, that they will get ſtrength then: for when they haue done all that they can, they ſhall finde that they haue ſtrength little enough, to wraſtle with the paines of their bodie, and temptations of their minde: euen with the prince of the darknes of the world, & with ſpiritual wickedneſſes, and that in the

And doe not deferre it vntil Gods hand be vpon them. *Epheſ. 6. 12.*

matter of our ſaluation: ſo that when wee haue the whole and complet armour of Chriſtians vpon vs, euen our loynes girt about with the girdle of truth, and the breaſtplate of righteouſnes, and our feete ſhod with the preparation of the Goſpell of peace, and the ſhield of faith, and the helmet of ſaluation, and the ſword of the ſpirit; yet we ſhall haue much adoe to reſiſt in the euill day, and hauing finiſhed all things to ſtand faſt. Beſides, it is not wiſedom for a man to defer to ſeek for any thing then when he ſhould need it: in worldly matters we would be glad to haue them before-hand; let vs bee as carefull for our ſoules: and ſo I pray you for the loue of Chriſt, and of your owne ſoules, not only to come ſtill, but to profit by your comming, as much as you can, to get ſtrength againſt trouble from Sion: euen from this place of Gods ſeruice, where it is to bee had. Otherwiſe it will come to paſſe, that beſides many great weakneſſes that you muſt needes fall into, this ſhall be a grieuous accuſation to your conſciences, to think, & to complaine ſomewhat too late, Oh how might I haue ſtrengthened my ſelf againſt theſe euill daies, if I had made more account of the word? if I had come to it more diligently, & profited by it more effectually? but alas, now what great weaknes of faith is in me? how full of diſtruſt, and of impatiencie am I? how am I out of all hope, becauſe I haue neglected the meanes of my ſtrength? Let euery one therefore examine his owne ſtrength, and according to the great weaknes that he findeth in himſelf, ſo let him make more account of comming to the word; and let them now, whileſt they haue time, giue themſelues plentifully to the reading and meditating of the ſweet and comfortable promiſes of the ſame at home in their houſes, that they and theirs may get as much ſtrength therby as they may, againſt the time of neede.

In this reſpect, what we ſhuld pray for thoſe that are vnder the plague: both for the

And as this is our ſtrength, ſo it muſt be the ſtrength of all our brethren: and therfore as *Dauid* willeth them here to pray for him, that God would ſtrengthen him out of Sion, that is, by the word, which he had heard there, that now God would call it into his remembrance, and confirme his faith by it: So wee muſt pray for them, that with this viſitation of the plague, they may ſtill haue his word among them, and that it may be diligently

gently preached: and to that end, that the Lord would watch ouer, and preſerue his faithfull Miniſters, the preachers of his word, as the chiefe captaines that ſhould incourage & ſtrengthen the reſt: and that the people may reuerently eſteeme of the word, and of them for the words ſake, & ſo be careful of thē, and of their liues. And that all would willingly come to the word, that may: and they that are ſicke, or ſhut vp and cannot, that God would forgiue them their negligent hearing of his word in time paſt, whereby they might haue gotten more ſtrength: and that hee would bleſſe that that they heard heretofore, that by it they may be ſtrengthened, and by it be aſſured of the forgiuenes of their ſinnes, and may haue hope of eternal life, and ſo patiently abide whatſoeuer God ſhall lay vpon thē: and further to pray, that the ſeed of Gods word, that hath been ſowen in the furrowes of their harts, may now appeare in them to their owne comfort, and the incouragement of others, and all patience, and hope, and ioy of the holy Ghoſt: And alſo that they might be ſtirred vp to readę it diligently, and carefully to meditate vpon it, and haue wiſedom to applie it to themſelues, that ſo they may haue ſufficient ſtrength thereby. Thus ſhall it come to paſſe, that though wee cannot viſit them that are ſicke according to our deſire, for feare of the infection, to comfort them in preſence by the word of God in our mouthes; yet we may pray for them, that God would through the inward working of his holy ſpirit, ſtrengthen them by that good word of his, which they haue heard before. That if it ſhall pleaſe God to take thē out of this world, that they may walke in the ſtrength of that ſpirituall foode, which they haue already receiued vnto the kingdome of heauen: euen as *Eliah* the Prophet walked in the ſtrength of his corporall foode fortie daies and fortie nights vnto Horeb the mount of God. preachers, and for the hearers. 1. *King.* 19. 8.

And though in ſpeaking of the ſtrength that is to be had in Sion, wee haue ſpecially ſtood vpon the ſtrength that wee haue from the word: yet we exclude not the Sacraments, & prayer, but include them rather, as parts of Gods worſhip, and meanes alſo from whence wee muſt receiue ſtrength againſt trouble. For the Sacraments are as ſeales to confirme vs in the truth of Gods promiſes, and we muſt vſe them to that end: and by the This ſtrength alſo is increaſed by the Sacraments, and by prayer publike and priuate.

prayers of the Church both the Word and the Sacraments are fruitfull, and of force to ſtrengthen vs: therefore whileſt wee may, wee muſt vſe them alſo, and make this account of them, that by them wee may get ſufficient ſtrength for all troubles that ſhall befall vs. And let vs know aſſuredly, that how much we haue or ſhall faile in the vſe of either of theſe, ſo much may we iuſtly faile of ſtrength: and the more we vſe them, the more ſhall we haue ſtrength, and be able to beare any thing. In this reſpect againe I beſeech you, that you would come diligently to the Church, that yee may bee partakers of common prayers there, that ſo by them alſo yee may be ſtrengthened. For God hath made a ſpeciall promiſe vnto many, that he will be in the middeſt of them: and beſides theſe, wee muſt giue our ſelues vnto priuate prayer in our families, that we and they may haue ſtrength thereby to beare all afflictions: and euery man and woman pray often by themſelues, for this is a ſpeciall meanes to haue faith and all other good gifts of God increaſed in vs: for Chriſt hath promiſed to giue to the that aske, therfore now all ſhould ſtirre vp themſelues to all kinde of prayer, that wee might doe, as the Apoſtle willeth vs, namely, *Pray alwaies with all manner prayer and ſupplication in the ſpirit; and watch thereunto with all perſeuerance and ſupplication:* for this is one of the parts of the ſpirituall armour, whereby we are ſtrengthened againſt our ſpiritual enemies: and this is placed laſt, as the greateſt, and as that from whence al the other haue their force. And he ſpeaketh of all manner of prayer, to that end that we might vſe them all, as publikely and priuately, with our ſelues, and with others, that ſo God might bleſſe ſome or all of them, for the ſtrengthening of vs. And let vs pray for them that are ſick, who it may bee now in great paine and weaknes cannot pray for themſelues, that they might haue the fruite of their owne former prayers, and of others for them, that ſo they might be ſtrengthened from Sion: that is, from the means of Gods worſhip there vſed. Which God grant for Chriſt Ieſus his ſake. Amen.

Matth.7.7.

Ephes.6.18.

THE

THE NINTH SERMON
vpon the third verſe.

Let him remember all thine offerings, and turne thy burnt offerings into aſhes. Selah.

The interpretation of the third verſe.

THere the people continue to pray for their king, namely, that God would *remember al his offerings, and turne his burnt offerings into aſhes.* In which their meaning is, that hee would fauourably accept the prayers that hee had made, and the ſacrifices that he had offered, and al the gifts and oblations that (according to the manner of thoſe times) he had brought vnto God: and generally what ſeruice ſoeuer he had done for the ſucceſſe and bleſſing of God in this action, before he went to the warre, that he would graciouſly receiue it, and that now he would by the effect, and by his defence, ſucceſſe, and bleſſing, ſhew that he had done ſo in deed. So that there are two parts of this prayer: in the former they pray that God would fauourably remember what ſeruice he had done to him and accept of it: in the latter, that he would ſhew by his dealing in this matter betweene him and his enemies in the courſe of his prouidence, that he had done ſo in deed. For in praying that he would turne his burnt offrings into aſhes, they haue reſpect vnto that which God had done in time paſt, namely, with fire from heauen he had conſumed the offrings of ſome that haue been made to him; whereby he did ſufficiently declare as by a demonſtratiue token, that he allowed of them, and had heard their prayers, that they offered with them. According to this the people pray here, that God would by ſome ſigne or token ſhew that he had receiued them.

This verſe conſiſteth of two parts.

They pray that God would remember his ſeruice and offerings.

Let him remember: that is, we would to God that he would remember, or we beſeech him to remember what ſeruice hath been done to him, for the obtaining of his fauour: and not only remember, but with fauour and acceptation: wherein they ſpeake according to mans capacity: for all things are preſent with God, and he forgetteth nothing that is done to him, yea, all

all things that all men euer haue done, are continually before him. But as among men, if we haue a ſuite to ſome great perſon, and when we make it, that we might ſpeede the better, we bring ſome preſent vnto him alſo: and afterwards when wee are gone, we wiſh that he would remember vs, and our ſuite, and our gifts, & deale with vs accordingly: So they deſire that God would think vpon him, and vpon his ſuites that he made, and the gifts that hee brought, and deale with him in mercy thereafter. Some doe reade this text otherwiſe, but it tends all to one ende: namely that God would ſmell his gifts. Becauſe that in the time of the lawe vnto their oblations there was by the commandement of God, ſome incenſe adioyned & burnt, as *Moſes* ſetteth it down. *When any ſhall offer a meat offering vnto the Lord, his offering ſhall be of fine flower, and he ſhall powre oyle vpon it, and put incenſe thereon: and ſhall bring it vnto Aarons ſonnes the Prieſts, and he ſhal take thence his handfull of the floure, and of the oyle with all the incenſe, and the Prieſt ſhall burne it for a memorial vpon the altar.* Which was to teach them (according to the diſpenſation of thoſe times) that as incenſe & perfume doth delight the ſenſes of men; ſo God would be well pleaſed with that which they offered according to his word for Chriſts ſake, in whoſe mediation it ſhould be as it were perfumed. For he is that Angell that S. *Iohn* ſpeaketh of, who *ſtoode before the altar, hauing a golden cenſer, and much odors was giuen vnto him, that he ſhould offer with the prayers of all the Saints vpon the golden altar, which is before the throne: and the ſmoke of the odours with the prayers of the Saints went vp before God out of the Angels hand:* whereby was ſhewed, that in his mediation, and in the vertue of his prayers, all the prayers and ſeruices of Gods Saints are accepted: incenſe then was vſed to confirme & nouriſh in them the faith of this doctrine, which was not ſo cleerely reuealed to them, as it is to vs now in the Goſpell; where we haue many gracious promiſes made, that whatſoeuer we aske in the name of Chriſt according to his will, he wil grant it vnto vs. Whereunto now they haue reſpect in theſe words of their prayer, when they pray that God would ſmell his gifts, that is, fauourably accept the ſeruice done. And according to this phraſe of ſpeech it is ſaid of the ſacrifice of *Noah*; that he after

Or that he would ſmell them.

Leuit. 2. 1.

Reuel. 8. 3.

Prayers compared vnto incenſe.

the

the flood *built an altar vnto the Lord, and tooke of euery cleane beaſt, and of euery cleane foule, and offered burnt offerings vpon the altar: and the Lord ſmelled a ſauour of reſt, & the Lord ſaid in his heart, I will henceforth curſe the ground no more for mans cauſe.* *The Lord did ſmell*, that is, he did accept the ſacrifices that were offered, and ſo he was pacified, and his anger did ceaſe, which for the ſinne of man was kindled iuſtly before, and cauſed the world to be drowned: but now his anger being ſtaied, he ſaid, that he would no more ſmite all things liuing as he had done. According to this kind of ſpeech vſuall in the Scripture, they pray, that God would bee well pleaſed with his prayers and ſeruice done vnto him. Gen. 8. 20.

By this then we ſee, that the prayers that we make to God at any time, and the ſeruices which wee doe vnto him, are not for the time preſent only, whileſt they are a doing (as ſome other things which periſh with the vſe of them) but they are alſo for the time to come: and God doth remeber them when they be paſt, and will bleſſe vs for them thereafter: and we may pray to God in faith that he would ſo doe, and are by this example taught to doe it with comfort. So that as incenſe burnt, or a perfume that is made, leaueth a good ſmell behind it, and the ſweet ſauours of it may be felt in the place where it was made a good while after: ſo our prayers and ſeruice done in faith are ſo acceptable vnto God for Chriſts ſake, that they leaue a ſauour of reſt behind them before God for vs, that hee may remember them, and vs for them. So that many dayes after, we may think of it with ioy and delight, that we haue done ſo and ſo vnto God, and pray him to remember it, and be aſſured that hee will doe ſo. This is a great mercy in God, that hee wil thus vouchſafe to remember vs and our poore ſeruices, and a great comfort to vs, to know that he doth ſo. Therefore euen as the ſinnes of men, that haue been done long ſiuce, God remembreth them, and will puniſh them in time; and though men when they haue done them, forget them, and ſo make no account of them to repent them of them in time, but go on ſecurely and careleſly, as it is ſaid of prophane *Eſau*, when he had ſold his birth-right, and ſo to ſatisfie his appetite for the time preſent, had departed from the greateſt teſtimony of Gods fa-

God remembreth all our ſeruices done to him.

As he remembreth all the ſinnes of men to puniſh thē in time.

Gen.25.34. nour that he had, *he did eate and drinke, and rose vp, and went his way*; so he contemned his birth-right: he was as merry as euer he was before, and forgat what he had done: yet God did remember it well enough, and did punish him for it, for he was afterwards depriued of the blessing of his father, and of God. So it is said in the Psalme of al those that are companions with theeues, and with adulterers, and of all the wicked, *These* Psalm.50.21. *things hast thou done, & I held my tongue, therfore thou thoughtest that I was like thee*: because God did not presently punish them, they forgat their sins, and thought that God did so too: but he answereth, *I will reprone thee, and set them in order before thee*: that is, hee doth both know and remember euery thing that they haue done; for he will set them in order before them, and punish them for them; and so cause them also to remember them in time: as wee see here it is said of the crie of So- Gen.18.20. dome, that it was very great, and that God did heare it, and remember it, and sent his Angels to destroy them for it: They continued in their sinnes, and God did patiently suffer them, but at the last in sending fire and brimstone from heauen vpon them to consume them, hee did sufficiently declare to the whole world, that he did remember them.

If God deferre to help, we are ready to think that he hath forgotten vs.

So doth he remember all the seruices which men doe vnto him at any time, and they are euer present before him, and he neuer forgetteth any, and wil blesse them for the same in time. And though he defer this blessing of his, and do not presently reward vs for our seruice, or deliuer vs when wee haue prayed vnto him: yet we must not thinke that therefore he forgetteth vs, and what we haue done, as though we had lost our labour: which the diuel through our vnbeleefe is ready to suggest vnto Psalm.13.1. vs; as we see how *Dauid* breaketh out into such words, *How long wilt thou forget me O Lord for euer? How long wilt thou hide thy face from me?* Where he complaineth, that because God did not presently deliuer him from his enemies, according to that that he prayed for; therefore God had forgotten him, and did not see him. For we by reason of infidelity are ready to iudge of God, as of mortall men: if we haue put vp any request vnto them, and haue not a present dispatch of our suites, we are ready to think that they haue other waightier busines which haue

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put out matter out of their heads, and ſo we and all our buſi-
nes is forgotten. So are we ready to iudge of God, but it is not
ſo: for he remembreth the prayers that al men make according
to his will, and all faithfull ſeruices done vnto him, & wil ther-
fore bleſſe them in time to come. Thus ſaith the Lord of him-
ſelfe, *I haue ſurely ſeene the trouble of my people which are in E-
gypt, and haue heard their crie, becauſe of their taske-maſters, and
know their ſorrowes: therefore I am come down to deliuer them out
of the hand of the Egyptians, &c.* They had been a long time in
great trouble, and had cried often vnto God, & he did not only
heare them, but remember them, and came downe to deliuer
them. And this was that which the Angel that came vnto *Cor-
nelius* ſaid vnto him. *Thy prayers and thine almes are come vp into
remembrance before God: now therefore ſend men to Ioppa, and call
for Simon, whoſe ſurname is Peter, and he ſhall tell thee what thou
oughteſt to do.* So al the ſeruice that he had done vnto God, and
duties of loue vnto men for Gods ſake were not forgotten, but
God did remember them, and ſent an Angell vnto him to tell
him ſo, and to reward him for them by ſending *Peter* vnto him
to inſtruct him and his family in the waies of their ſaluation:
and (that I might vſe the words of *Peter* himſelfe) to ſpeake
words vnto them, whereby both hee and all his houſehoulde
ſhould be ſaued.

But hee will ſhew in time that he hath remembred vs. *Exod.* 3. 7.

Act. 10. 4.

As he did to Cornelius.

Chapt. 11. 14.

According to this doctrine *Dauid* teacheth them here to
pray, that God would remember what he had done, and what
ſeruice he had performed vnto him, and that the very ſmell of
it (as it were) might ſtil be before him. From hence we may be
aſſured, that God remembreth what all of vs haue done from
our birth vnto this day, for he wil iudge vs al according to our
workes, and that that we haue done in this world; and they are
all written in his booke (which at the laſt day ſhall be laid o-
pen) be they good or bad. If wee haue done euill, and careleſly
forgotten it, and will not remember it, to repent vs of it in due
time; God he doth, and will remember it, to puniſh vs for it in
time. If we haue done any thing well, and haue prayed to him,
and ſerued him in a good conſcience, and done good to our
brethren for his ſake, hee remembreth all thoſe things alſo, to
bleſſe vs for them, and we may be aſſured that our labours ſhall

The Lord remembreth whatſoeuer we haue done frō our birth, good or euill.

2. Cor. 15. 58.

not be in vaine in the Lord. To come to this particular hand of God, that is now very heauie vpō vs; he doth sufficiently shew thereby to all that are not wilfully blind, that hee remembreth all the sinnes, wherewith a long time he hath been prouoked. As the great ignorance and blindnes that is euery where in this cleere light of his glorious Gospell, the little account that men make of it, and care that is in them to profit by it: How great the loue of the world and of themselues is in men, and how little loue of God, and of their owne saluation: the intollerable pride, voluptuousnes, vncleannes, drunkennes, vnmercifulnes, and such like; hee remembreth all these things, though men haue forgotten them. And though by sparing them in them, yea bestowing many blessings vpon them, he did lead them to repentance: yet now wee see plainly that hee did not forget them. And we must thus profit by this visitation of the Lord: that as the widow of Sarepta, where *Eliah* did soiorne in the famine, when her sonne fell sick, and died, she said vnto him, *O thou man of God, art thou come to call my sinne to remembrance, and to slay my sonne?* and thus by this punishment she did acknowledge and confesse, that God had remembred her sinnes: So must we all thus profit by this grieuous sicknes among vs, which is vnto death, to see how God remembreth all those sins euery where, which men haue committed, and forgotten long agoe, and they thought that God had forgotten them also. And so no doubt there will come a time for all men in the world, wherein it shall appeare vnto them, that God hath remembred their sinnes: either in this world to their amendment and saluation, if they be his; or in the world to come to their euerlasting shame and confusion, if they be his enemies.

By this visitation of the plague hee sheweth, that he remembreth all the sinnes of this land.

Rom. 2. 4.

1. *King.* 17. 18.

And we ought so to profit by it.

So on the contrarie, and more fitly for our purpose, they amongst vs that haue liued well, serued him in feare, prayed vnto him in faith; and in these euill daies haue not onely kept themselues vnspotted in the world, but haue grieued at the abuses in others, which they could not helpe; God knoweth them all by name very well, and remembreth what they haue done, and wil put a difference betweene them and others in the day of his visitation, and they must be comforted against it before hand, that they haue thus serued God in truth, and he doth remember it. And this is that which the Prophet *Ezekiel* spea-

And he remembreth those that haue liued well in this wicked age.

him of, to whom the destruction of Ierusalem was shewed in a vision after this manner: *He saw sixe men with weapons in their hands, and one among them was clothed with linen, with a writers ynkehorne by his side: and the glorie of God appeared, and called to the man clothed with linen, which had the writers ynkehorne by his side: and said vnto him, Goe through the middest of the citie of Ierusalem, and set a marke vpon the foreheads of them that mourne, and crie for all the abominations that are done in the middest thereof: and to the other he said, Goe after him through the citie, and smite: let your eye spare none, neither haue pitie: destroy vtterly aboue all and they yong, and the children, and the women: but touch no man, vpon whom is the marke.* Thus wee see how in this great and vniuersall destruction; wherein all sorts old and yong, children and women were slaine, God remembred the sorrow and griefe of those that mourned for the abuses of their time, and did spare them for it. And this blessing shall be vpon all those, that desire vnfriendly to serue God according to his word, when all the world besides forsaketh it, they shall finde by experience, that God will remember them, and their doings, as he promised by the Prophet *Malachi*: where it is thus written: hee first complaining of the wicked, in the name of the Lord) *Your words haue been stout against mee: yet yee say, What haue we spoke against thee? Ye haue said, It is in vaine to serue God; and what profit is it that wee haue kept his commandements, and that wee haue walked humbly before the Lord of hoastes? therefore we count the proud blessed: euen they that worke wickednes, are set vp, and they that tempt God, yea they are deliuered. Then spake they that feared the Lord euery one to his neighbour, and the Lord hearkened and heard, and a booke of remembrance was written before him for them that feared the Lord: and they shall be to me, saith the Lord of hoastes, in that day that I shall doe this, for a flocke, and I will spare them, as a man spareth his owne sonne, that serueth him.* Thus we see that when the Prophet preached, and some made a mock of it, and those that feared God, conferd among themselues to comfort themselues in the waies of the Lord, hee did see them both, and did remember them, and in the day of his visitation would put a difference betweene them; and so wee see how God will remember vs for our faithfull seruice, and blesse vs for it: and to that end according to our capacitie it is

Ezek. 9. 3.

And will blesse them for it, when others shall be punished.

Malach. 3. 13.

said, that there was a booke of remembrance written for them before the Lord. That is, as among men they that do any faithfull seruice to the Prince, it is recorded in writing and put into the Chronicles, whereby it commeth to passe that the memory of it is kept: as wee see in the booke of *Hester*, when the King

Hest.6.1. could not sleepe, hee commaunded to bring the booke of the Chronicles, and they were read before him: where it was found written, that *Mordecai* had told of *Bigthana* and *Teresh* two of the Kings Eunuches, keepers of the doore, who sought to lay hands on the King. And hee said, What honour and dignitie hath bin done to him for this? And they said, There is nothing done for him. Then he commaunded *Haman* to doe him that great honour, that is there set down. Thus we see how the good seruice that he had done to the King was written, and so he was remembred & rewarded for it. So the Lord doth keepe a more faithfull record of all the good seruices that any of vs haue done vnto him, and hee will reward vs for them in his good time: and this is that which they pray for in the behalfe of their King.

When the Lord sent his Angels to destroy Sodome and Gomorrha, and the cities thereabout for their horrible wickednes,

Gen.18.17. he made it knowne vnto *Abraham*, saying, *Shall I hide from Abraham the thing that I do? Because the crie of Sodom and Gomorrah is great, and because their sinne is exceeding grieuous, I will go down now & see, whether they haue done altogether according to the crie which is come vnto me: & if not, that I may know.* Then *Abraham began to pray for them, & said, Wilt thou destroy the righteous with the wicked? be it farre from thee from doing this thing, to slay the righteous with the wicked:* and the Lord said he would not, and so he went on sixe times praying for them, and was heard. Therfore it is said in the next chapter, that whē God destroyed all the wicked, he remembred righteous *Lot*, according to the prayer of *Abraham*, and deliuered him. For *when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middest of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.* By this example wee see that God remembreth the prayers that wee haue made not onely for our selues, but for others, yea when they know not of it, as hee did

God remembred the prayers of Abraham which he made for Lot.

Chapt.19.29.

the

the prayers of *Abraham* for *Lot*. Therefore when wee pray to God, wee must not thinke that our words are vanished in the ayre, or by they are for the time present only, but for the time to come, euen for all the daies of our life. So that, as it is said, that the bloud of *Abel* did speake to God for him when hee was dead, and did crie out alowd and was heard: so our prayers that we haue made, and seruices that we haue done, shall speak to God for vs when wee sleepe, and when wee hold our peace, and God will remember vs for them, euen then when hee punisheth all the wicked round about vs; as he did here beare *Abraham*, and deliuered *Lot* when hee ouerthrew the cities of the plaine, wherein *Lot* dwelled. *Chap.* 4. 10.

We haue prayed often for this visitation, that God would be mercifull vnto vs in it: we must not thinke, that because we see not a present end, or lessening of it, that we haue lost our labour, and so grow wearie, and giue ouer. But let vs assure our selues, that so many as haue with true repentance and vnfained purpose of leauing all sinnes that they know, and not wittingly please themselues in any: that God remembreth their prayers, and knoweth what is in them, and what they haue done to him: as he also knoweth the hard-heartednes and hypocrisie of the rest. And as hee doth remember them, so hee will in his good time make it knowne to them more and more: as hee did to *Cornelius*, when he sent an Angel vnto him, and as he did to *Abraham*, when he saw that *Lot* was deliuered from the destruction of Sodom. Hee did remember them before, though hee made it knowne vnto them, when it pleased him. As it is written also of *Daniel* the Prophet, who fasted and prayed for the desolation of Ierusalem; whilest he was speaking in prayer, *Gabriel* came flying, and foretold him, about the euening sacrifice, and said, *O Daniel, I am now come foorth, to giue thee knowledge and vnderstanding: at the beginning of thy supplications the commaundement came forth, and I am come to shew thee.* So though there the commaundement came out at the first, yet God did shew it him at the last, euen when it pleased him. So will he doe with vs; but in the meane season we must beleeue that he doth remember vs, and take comfort in it. And truly it must needs be so, that God should remember the prayers of his seruants, and all

God remembreth the prayers of all men for this plague.

And in time will shew it vnto them.

Dan. 9. 21.

God must needs remember vs: for Christ putteth him in minde of vs.

Rom.8.34. all their seruices, for they haue a Mediatour and Aduocate in heauen, euen Iesus Christ at the right hand of God, who maketh continuall request for vs; for hee is faithfull to doe it, and he is in fauour with God, and therfore he will remember vs for his sake. For if wee haue put vp any supplication to the King, and we haue one in the Court to follow it, wee hope wee shall not be forgotten: especially if wee haue the Prince the Kings eldest sonne to make suite for vs. So seeing Christ Iesus doth deale for vs in heauen, wee may bee assured that God will remember all prayers made according to his will in repentance and faith. Therefore if wee haue done any thing all this while, God will remember vs, if wee haue done nothing, then God must needes forget to blesse vs, for there is nothing done, for which he might remember vs.

This should make vs forward in prayer, and in all good things.

This should make al men feruent in prayer, & forward in all duties, that so they might leaue him (as it were) with God, and they might bee before him night and day, for a remembrance of them. And that as we haue many sinnes, for which hee may remember to punish vs; so our repentance, faith, prayer, seruice done to his Maiestie, obedience to his word of conscience in al his commaundements, and that in secret, and all the good that we haue done to our brethren, might also speak for vs, and put him in remembrance of vs for our good. That as it is written of *Nehemiah* that worthie seruant of God, who often in the testimonie of a good conscience prayeth, *Remember me, O my God, and wipe not out my kindnes, that I haue shewed on the house of God, and on the officers thereof.* And againe, *Remember me O my God in goodnes.* So wee may pray for our selues, and others in faith for vs, that God would remember vs and them, according to al the seruice wee haue done to him. This I say should make all forward and zealous in Gods seruice, both as they be Christians, and in their seuerall callings, that there might bee something, for which they might pray themselues, and others for them, that God would remember them.

Nehem. 13.14 Vers. 31.

And whereas they pray for the King, that God would remember all his prayers, and seruices: we see that we may not onely pray to God, that hee would remember what wee haue done, and that we now doe, and what we haue done before the staying

staying of this visitation, and hope that he will remember all, nay, be assured of it. But pray also for all our brethren in al places, that God would remember what they haue prayed and done, and the fasts that haue beene in all places, and are still, and that all our prayers together may still speake for vs. Yea, we may pray that God would heare them that are visited with his hand, and not only that which they now pray, but that that they haue done before, when they were in health: and though they cannot do as they would, nay, it may be for paine speake one word as hee requireth, yet if they haue done any thing in truth before, that he would now in this time of their neede remember that, and them for it, and so no doubt he will. And this is a singular fruite of those that neglect not the time of prayer and of Gods seruice when they may, that they shall bee remembred for it hereafter, and for that which they haue done before, when for the time present they shall be able to doe nothing: as *Dauid* when he was fighting could not alwaies pray as he would, and as his need required, but hee desireth them to pray that God would remember that which hee had prayed before, when he was able to doe it.

Pray for them vnder the Plague, that God would remember their former seruices, though now they can doe none.

It followeth: *And turne thy burnt offerings into ashes.* This is the second part of the verse, where they pray, that God would turne his burnt offerings into ashes, that is, that God would some waies declare that he had heard his prayer, and receiued his seruices: for where hee speaketh of sacrifices, it was according to the manner of Gods seruice in those dayes, where they did so offer, but these were not without prayer, as we see in the fourth verse in this Psalme. By which prayer they sought to God, that those sins for which they did offer sacrifices, might be pardoned in the death of Christ, whereof those sacrifices, especially whole burnt offerings were a type and figure, to shew that Christ should wholy offer vp himselfe to God for vs. Therefore it is said, that the Priest when they brought their sacrifices, should make an atonement for them, that is, pray to God for them to forgiue them. So that though he nameth only sacrifices, yet he meaneth prayer, and other seruices done according to the word. And when they pray that God would turne them into burnt ashes, that is, consume them with fire, as it were

The second part of this verse.

Leuit. 4. 20. 26. 31. 35.

God turned the sacrifices of Aaron into ashes.

sent from heauen, he hath respect to that that God had done before, thereby testifying that he did accept of their sacrifices and prayers. For thus did he to *Aaron* when he was first consecrated to the office of the Priesthood: That the glory of the Lord appeared to all the people, *and there came a fire out from the Lord, and consumed vpon the altar the burnt offering and the fat: which when the people saw, they gaue thankes, and fell on their faces.* Thus when the sacrifice was laid vpon the altar, fire came from the Lord, and consumed it; and so the people when they saw it, gaue thanks: for by this signe they did see, that God did alow of the sacrifice of *Aaron*, and of his Priesthood. So they desire of God, that he would some way shew that he had heard the prayer of the King.

Leuit. 9. 23.

And of Salomon.

So again when *Salomon* dedicated the temple, & had made a long and zealous prayer for all those that should pray in that house, and had prepared a sacrifice to be offred: *Fire came from heauen, and consumed the burnt offering, and the glory of the Lord filled the temple:* so that by this signe God did shew to them all, that hee had heard the prayer of *Salomon*, for the hallowing of that house to be the house of prayer for al nations. And to conclude this poynt, when the Prophet *Eliah* in the dayes of king *Ahab* in great zeale to call the people from their idolatry, caused all the Priests of *Baal* to be gathered together, and they had two bullocks to be offered, one for them, and another for himselfe, and there should be no fire put to the offerings, but that God that should send fire from heauen vpō them, should bee taken to hee the true God and worshipped of them. The Priests of *Baal* because they were many began first, and continued crying to him for fire vntill noone, and could not bee heard. *Eliah* at the time of the euening sacrifice, prepared his, and caused ditches to be made round about the altar, and to be filled with water, and then he prayed vnto God, and the fire of the Lord fell, and consumed the burne offering, and the wood and the stones & the dust, and licked vp the water in the ditch: and when the people saw it, they fell on their faces, and said the Lord is God, the Lord is God. Thus the Lord also in those daies by this token did apparantly shew, that he had heard the prayer of his seruant the Prophet. Hauing then respect vnto

2. *Chron.* 7. 1.

And of Elijah.

1. *King.* 18. 20.

these

theſe things (which were well knowne to them that were acquainted with the Scripture) he teacheth them to pray, that as in former dayes he did ſufficiently declare, that he had receiued the ſacrifices, and heard the prayers of his people, when with fire from heauen he did turne the burnt offerings into aſhes: ſo hee would now, or in his good time, ſome way or other teſtifie that hee had heard the prayer of the King: but the time will not ſuffer me to goe any further.

THE TENTH SERMON
vpon the third verſe.

And turne thy burnt offerings into aſhes. Selah.

They pray that God would ſhew that he had heard his prayers.

WE heard the laſt day the meaning of theſe words, and the reaſon of this kind of ſpeech, that they deſire the Lord, to turne his burnt offerings into aſhes. The thing that they pray for is this, that God would ſome way ſhew that he had heard his prayers. He did not then ſo pray, as though hee cared not whether hee was heard or no, reſting in the bare worke of prayer: but he was very deſirous that God would heare him, ſo that hee willeth them to pray, that God would ſhew it to him and them, that hee had heard them in deede. It is not enough then for vs to pray vnto God, and to beleeue that he doth heare vs; but to waite vpon him for the performance thereof, and to be deſirous to ſee it: ſo ſhall wee be comforted, and God ſhall be praiſed. Many come hether to the Church ſo careleſly to pray, that when all is done, they doe not ſo much as knowe what hath been prayed for; ſo farre are they from this, of deſiring to ſee, or marking how their praiers are heard: and ſo either they receiue nothing, or if they doe, they ſee it not; or if they ſee it, they do not obſerue and marke it, to bee thankfull vnto God, and to bee confirmed thereby in hope of his goodnes for the time to come. *Dauid* prayeth in this faith, that he doubted not but that God would heare him,

and ſo deſireth them to pray, that he would ſhew it to him ſenſibly and plainely as hee did to thoſe whoſe ſacrifices he conſumed with fire, and turned into aſhes, by cauſing it to come downe from heauen vpon them. So muſt we doe in all things that we pray for, not only beleeue that God will heare vs according to his promiſes, but alſo pray him, that hee would ſome way in his good time euidently ſhew by the euent, that he hath heard vs. When we put vp our ſuites vnto princes and great men, if they ſay they ſhal be granted, we neuer leaue, vntill we haue the things that wee ſue for, or that there be ſome act done for vs, that it may appeare that they haue heard vs in deed. The Lord hath commanded vs to aske, and hath made a promiſe that he will giue, ſaying, *Aske and it ſhall be giuen you, ſeeke and yee ſhall finde, knocke and it ſhall be opened vnto you.* Say then that wee haue asked of God and ſought vnto him, and that we beleeue alſo that we ſhall receiue from him according to our asking; let vs then come againe vnto him the ſecond time, that either by granting the thing, or ſome thing for it, or ſupplying the want of it, or ſome way or other as it ſhal pleaſe him, that we might ſee that he hath heard vs.

We muſt ſo pray that we be deſirous to ſee that God hath heard our prayers.

Matth.7.7.

As for example (and this very time doth put vs in minde of it) wee haue prayed long and often for the remouing of this grieuous viſitation of the peſtilence: God no doubt hath heard ſo many all this time as haue called vpon him in truth, & haue departed from iniquitie; and hee doth well remember what they haue ſaid and done vnto him, and hee will in time bleſſe them for it accordingly: this is that that al of vs ſhould beleeue. But wee muſt now with new ſuites and ſupplications ſecond theſe prayers of ours, to this effect, that God would ſhew vs that hee hath heard vs; either by cauſing this contagion and mortalitie to ceaſe, or ſome way extending fauour vnto vs in it. And wee muſt deſire to bee partakers of the prayers of our brethren, that by the benefit of their praiers, we might ſee that God hath heard vs; as *Dauid* here was deſirous and willed the people to pray for him to that end. And as they doe thus pray for the King, that God would ſhew that hee had heard his prayers; ſo we alſo are to pray for them that are in trouble, and namely vnder this hand of God, that he would ſhew to them

And namely, that he hath heard the prayers of all for this plague.

that

that he hath heard their prayers. All they that pray coldly and for faſhion, and ſo care not whether they bee heard or no, or marke not what they haue prayed for, but vtter words of cuſtome without deſiring or feeling, cannot with any comfort make this ſecond prayer for any thing, namely, that God would ſhew them that he hath heard their prayers. But al thoſe that pray in the inward ſenſe and feeling of their wants, and in the faith of Gods promiſes, and ſo not onely know what they pray, but are deſirous to haue their requeſts granted, and look for the fulfilling of them; when they haue prayed moſt carneſtly, they muſt come againe vnto God the ſecond and third time, and deſire him that he would ſhew by effect, that he hath heard their prayers. Seeing then that God is the hearer of prayers, as *Dauid* calleth him, *O thou that heareſt the prayer, to thee ſhall all fleſh come*; and hee hath made many promiſes to thoſe that ſeeke vnto him in their need, that they ſhall not returne away emptie: let vs neuer ceaſe calling vpon him both for the taking away of this great iudgement, and for all things that we want, vntill he ſhew, that he hath heard our prayers: ſo ſhall wee ſee it in the ende, as this people did, for in the next Pſalme they giue thanks for that which here they pray for.

They that pray for faſhion and coldly, cannot thus doe.

Pſalm. 65. 2.

Now whereas hee teacheth them thus to pray, that God would ſome way, as it pleaſed him, declare that hee had heard their prayers; it was meete and conuenient, and this muſt neceſſarily be preſumed, that after prayers they ſhould waite vpon God, and marke the courſe of his prouidence, and conſider what ſhould follow, that ſo thereby they might beleeue that God had heard them in deed. Els it might wel come to paſſe, that God for his part ſhould ſufficiently ſhew that hee had heard him, but they ſhould not regarde it, and ſo they ſhould make this prayer in vaine, that hee would ſhew that hee heard heard him, for he hath done it already, but they ſee it not. For to make this poynt more plaine in that very compariſon that is here vſed; if when the ſacrifice was offered, and God did with fire from heauen burne it vp cleane, and ſo turne it into aſhes, as he did it to *Aaron*, to *Salomon*, & to *Eliah*, as we haue ſeene before; he that was there preſent being blind could not ſee it, or if he turned himſelfe from it another way. So if we be wilfully

That wee might ſee how God heareth our prayers, we muſt marke what followeth vpon them.

wilfully or carelesly blind in the works of God, & do not mark what followeth vpon our prayers, good or euill; wee shall vse this prayer in vaine, to pray that God would shew that he hath heard our prayers; for he hath done it sufficiently, but we doe not regard it. Therfore it is meet for all men not only to know and to wey what they pray for, and to marke it well, and to thinke of it afterwards; but to waite vpon God for the same, and to consider what followeth, that so they may see how God heareth them. For as when a man putteth vp a supplication to the King, he is not quiet then, but his minde is running as wee say, vpon it, and he is very inquisitiue what is done in that matter, and he marketh all things that follow, to see whether they make with him or against him, that so he might see whether it bee graciously receiued or no: So ought wee to doe in our prayers vnto God, haue our minds, as it were lingering after the things prayed for, and marke how euery thing that followeth, may put vs in hope that God hath heard vs. And this is that that *Dauid* professeth of himselfe in his prayer. *Heare my voyce in the morning, O Lord, for in the morning will I direct mee vnto thee, and I will waite:* where hee saith, that hee would doe as sutors doe; they put vp their suite, and then giue their attendance for an answere; so hee would pray to God speedely and carefully, and then he would consider what followed, that so he might see how God did heare him.

Psalm.5.3.

Thus should we doe, when we pray at morning, and at euening.

So must wee all doe, when wee haue prayed to God for any thing, we must waite vpon him, and consider what followeth. And *Dauid* confesseth that in so doing, hee did see plainly, that God had heard him. For so hee saith, *I waited patiently for the Lord, and he inclined vnto me, and heard my crie:* and so shall we doe, if we continue to pray vnto him, and waite vpon him. So that when we pray to God in the morning, we should consider how things fall out all the day after, well or ill, that wee might see how God in bestowing many blessings vpon vs hath heard our prayers. Likewise at night when wee goe to bed, and pray to God, that hee would defend vs from daungers, and giue vs quiet rest, and we awake in the morning, and haue our strength renewed for the workes of our calling, and al things well within the doores and without; these things though they be ordi-

Psal.40.1.

narie,

nurie, we ſhould wel marke, that ſo we might ſee and confeſſe, that God did heare our prayers, and ſo be thankfull vnto him for the ſame. And ſo in al iourneis that we take in hand, or matters that we go about, wherein we haue commended our waies vnto God, as we ſhould alwaies doe becauſe vpon his bleſſing dependeth the ſucceſſe of all things, we ſhould mark how they ſucceed and proſper with vs, that ſo we might ſee how he hath turned our burnt offrings into aſhes, that is, how hee heareth our prayers. So likewiſe for this ſickneſs, that hath been a long time amongſt vs; wee haue prayed vnto God to be mercifull vnto vs in it, and to ſhew vs ſome token of his fauour: and wee are deſirous alſo to ſee that hee hath heard our prayers; now then let vs conſider if the extremitie of it be ſtaied from increaſing any where, or if it be kept out from many places, where it was likely that is ſhould come, as out of this countrie, and out of this towne; that ſo we might confeſſe to the glorie of God, and our owne comfort, that God hath heard our prayers. And this is one ſpeciall vſe of the newes, that we heare weekly from London, Norwich, and other places infected, how many died this weeke, how many the laſt; how many of the plague, and how many of other diſeaſes; how many pariſhes infected, and how many are cleere, that ſo we might ſee from week to week, and from day to day, that the Lord heareth our prayers, that ſo by experience wee might bee moued ſtill to call vpon him for that that remaineth. So when wee haue prayed here in the Church for any particular perſon (as we haue done for diuers, and doe daily) whereof ſome haue been at deaths doore, and yet haue been recouered; wee ſhould haue kept a regiſter of them, and haue marked them a great deale better than we haue done: and it had been happie for vs at this time if we had done ſo, that ſo we might haue by great experience been confirmed in the truth of this, that God doth heare our prayers. And to be ſhort, if any of vs haue bin in pouertie, or in any want, and haue prayed to God to helpe vs; then we muſt marke and conſider, how he ſtirreth vp ſome to haue a care of vs, and how ſome do pitie vs, or any way how wee be prouided for; and thus wiſely obſerue all Gods dealing according to our prayers in euery diſtreſſe of ours. That as the inuiſible things of God, as his eternall

And in all the prayers that are and haue been made for this peſtilēce.

Or when wee pray in the Church for any that lie ſicke.

Or who haue been in pouertie, or in any need.

Rom. 1. 20.

nall wiſedom and power, and mercy, and truth are to be ſeen in the gouernment of the world, & are in his creatures as it were written in great capitall letters for the moſt ignorant to ſee and reade, to leaue them without excuſe, ſo wee might in the ſame wiſely diſcerne and ſee them, and be accordingly affected with the ſame to beleeue in him, and to bee thankfull vnto him, that thus from time to time ſheweth that hee doth heare our prayers. And truly if wee had thus done all the daies of our life, and in euery thing that we haue praied for; we might haue ſeene better than now wee doe, or can doe, how many times God hath heard vs, for our ſelues, and for others, day & night, at home and abroad, in the Church and in our houſes. And for want of this diligent obſeruation, (the more is our loſſe, and the greater ſhould be our griefe) though God hath done many great things at our prayers, and hath declared by bleſſed euents that he hath heard vs, yet we haue not conſidered of it, and ſo haue not ſeene it; and ſo doe want the comfort of this that they doe pray for here, euen that God would turne their burnt offrings into aſhes, that is, ſhew that he did heare their prayers.

Then might we often haue ſeen how God did heare our prayers.

Now that wee might come to a more conſcionable practiſe of this, we may conſider what will follow: firſt of all, when we doe deſire to haue our prayers heard, and will accordingly marke the dealing of God towards vs, it will come to paſſe that we ſhall greatly eſteeme of thoſe benefits that are thus beſtowed vpon vs, and be much affected with them; and ſo wee ſhall be the more thankfull to God for them. For though wee ought highly to eſteeme and make great account of the goodnes of God in the benefits that he beſtoweth vpon vs vnasked, in that he preuenteth vs with his liberall bleſsings, as the Pſalmiſt ſaith; and I cannot tell whether wee ſhould not doe it a great deale more: yet ſuch is our nature for the moſt part, that we eſteeme of things the more, the more hardly that wee come by them, and the more paines that we take for them. Hereupon it commeth to paſſe, that when we haue prayed earneſtly vnto God, and ſo haue gotten things that way, and haue taken ſome paines for them, then ſhall wee thinke our ſelues the more beholding to God for them. Euen as when a man hath obtained a thing

If we marke how God heareth our prayers, we ſhall the more eſteeme of the benefits that we receiue. *Pſalm.* 21.3.

a thing by long ſuite, and it hath coſt him much, then if it bee granted to him at the laſt, he will eſteem of the thing the more, and think himſelfe the more beholding to him that hath granted it. Therefore we our ſelues when in the morning wee pray to God to bleſſe vs in his waies that day, and to proſper vs in al our actions, and then obſerue how the Lord preſerueth vs from much euil that might befall vs, and doth much good to vs, that wee were vnworthie of; ſhall wee not greatly reioyce in this goodnes of his, and be thankfull vnto him for the ſame? And likewiſe at night when wee commend our bodies and ſoules, and all that wee haue to his bleſſed protection, that hee would keepe vs waking and ſleeping; and finde in the morning that he hath done ſo indeed; ſhall we not in the obſeruation of this mercifull prouidence of God towards vs, bee confirmed in his goodnes to be thankfull vnto him for it? And ſo in any trouble and danger that we ſhall be in much more, wherein we do pray to him to preſerue and bleſſe vs; as when wee pray to him in this deadly ſickneſſe of the plague, for ſome fauour in it; and then marke how things fall out, that they are better rather than worſe, and ſo therein ſee the goodneſſe of God towards our ſelues and others; ſhall wee not reioyce in Gods deliuerance, and be ſo much the more thankfull vnto him for the ſame? Euen as wee ſee *Danid* and this people doe here: for they are not onely thankfull to God for it, but they ſay, that they doe greatly reioyce that God had heard their prayers. *The King ſhal reioyce in thy ſtrength, O Lord, yea how greatly ſhall he reioyce in thy ſaluation? for thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips.* And ſo did that godly woman *Hannah* the wife of *Elkanah*, when ſhe prayed in the temple for a ſonne, and God gaue her one, for ſhe went home and preſently conceiued, though ſhe had been barren a long time before; ſhe did ſo marke the iſſue and what followed vpon her prayers, and the prayers of *Hely* the Prieſt for her, that ſhe confeſſeth to him, that God had giuen her that that ſhe deſired, ſaying, *O my Lord, I am the woman that ſtood with thee here praying, I prayed for this child, and the Lord hath giuen me my deſire:* and therefore ſhe did not only conſecrate him vnto God, as the beſt gift that ſhe could beſtow vpon him, but maketh a

As in this time of the plague.

Pſal. 21. 1, 2.

1. *Sam.* 1. 26.

solemne thanksgiuing vnto God for him, and in the same she confesseth that she did esteeme of him, as if she had had seuen, saying, *My heart reioyceth in the Lord, my heart reioyceth in the Lord, &c.* And then after, *They that were full, are hired foorth for bread, and the hungrie are no more hired; so that the barren hath borne seuen, and she that had many children is feeble.* See what estimation of Gods benefits, and thankfulnes to him for the same, followeth vpon the diligent obseruation of them after our prayers. Whereas on the contratie when wee neglect this; many great things, which God giueth vs, either we regard not at all, or at the least not as we should, and so God hath not that praise from vs for them, that is due.

Chapt. 2. 1. Vers. 5.

By this obseruation we shal grow in hope of Gods goodnes for the time to come.

Secondarily, by this obseruation of Gods dealing towards vs after our prayers, it will come to passe, that wee shall grow in faith and hope of Gods goodnesse towards vs for the time to come; and so wee shall be imboldened to pray to him afterwards, because we haue seene and marked how hee hath heard vs before. For (as the Apostle saith) *experience breedeth hope, and hope maketh not ashamed, because the loue of God is shed abroad in our hearts by the holy Ghost:* that is, former experience shal confirme vs in Gods loue, and so giue that hope for the time to come, that confoundeth not. And truly if wee had marked all our former experience this way publike and priuate, how many times, and for what God hath heard our prayers; what great hope might wee haue had of it now in this time of our neede? When we could haue said, as *Dauid* did, *God that deliuered me from the paw of the lion, and from the paw of the beare, will deliuer me frō this vncircumcised Philistim:* that is, God that hath heard me at such and such a time, I hope will heare me now. But for want of this we are new to seeke in any great danger, as though God had neuer giuen vs any thing at our prayers before: and that maketh vs also to haue so little hope now. Thirdly, we shal be able to confirme others also by our owne experience, and incourage them to cal vpon God with good hope by our own example: for we shall be able to say vnto them, that wee haue obserued how God hath dealt with vs in the like case of theirs: and this shall be no small comfort to them to heare it: or to our selues from others, to heare at their mouth, how God hath

Rom. 5. 4. 5.

1. Sam. 17. 37.

And by the same we shall confirme others in their hope.

dealt

deale with them in former times. And so doth *Dauid* to this end speake to other of his owne experience which he had gotten, by marking how God dealt with him after his prayers; when he saith, *This poore man cried, and the Lord heard him, and saued him out of all his troubles.* And a little before: *I sought the Lord, and he heard me, yea he deliuered me out of my feare: they shall looke to him, and runne to him; and their faces shall not be ashamed, saying, This poore man cried, and the Lord heard him.* We see how confidently hee speaketh vnto others, and assureth them, that if they pray to God, he will heare them: for hee had well marked how the Lord had so dealt with him before. Let vs then in all things wherein we haue prayed vnto God, so marke his dealing towards vs, that we may see how he hath turned our burnt offrings into ashes, that is, how he hath declared vnto vs, that he hath heard our prayers, that so we may reioyce in Gods benefits the more, and hee may bee praised for them, and our selues and others be confirmed in hope by experience through them. Psal. 34.6. Vers. 4.

Turne thy burnt offrings into ashes. Lastly, concerning these words, whereas in them he teacheth generally to pray, that God would shew that he had heard his prayers, and doth not limit it to any particular thing, as to say, shew it, by doing so and so: but that concerning the things that be prayed for, hee desireth that hee would shew which way it pleaseth him, that hee had heard them, and that hee and they might as euidently see it, as those did who had their sacrifices consumed with fire from heauen: It teacheth vs, that in al outward things especially, we should not tye the fauour of God, and the hearing of our prayers to any one speciall thing, as to say, If God would giue me such a thing, that I haue prayed for, or deale so and so with me, I would beleeue that he had heard my prayers, but vntill I haue that, I cannot be perswaded of it. For in all things we ought to pray, that God would giue vs such and such things, so farre forth as it is his holy will, as he knoweth it to be good for vs, and for his glorie: and with these conditions also must wee pray for others. So then if the Lord see it not expedient for vs, and so doe not giue it vs at all, or when we would haue it, or in that manner that wee would: yet wee must desire this, that hee

We must not limit the hearing of our prayers to any one particular thing.

would some way shew that he hath heard our prayers: by giuing vs minds readie to submit our wils vnto his, & patience to beare things; and that hee would giue vs some thing els for recompence or supplie of it, and that hee would turne all to our good, and that we might also see it to be so; and this must be sufficient for all. *For we many times know not what to pray, as we ought, but the spirit of God in vs maketh request then for vs vnto God with sighes and groanes, which cannot be expressed:* and the Lord who is the searcher of the hearts, knoweth what is the meaning of the Spirit, for it maketh request for the Saints, according to that that they asked or named, which in temptation themselues knew not well, but according to the meaning of the spirit in them. For euen as those that are sicke of some hot pestilent burning feuer, or some other disease that distempereth their braine; when they aske any thing, those that attend vpon them will not giue them that which they haue named, but some other thing in steed of it, which is better for them in that case; and in so doing they giue them according to their meaning, for they did meane that that was best for them, though they erred then through distemperature or ignorance in the particular; and so when they are well, and can iudge of things, themselues will confesse: So doth the Lord deale with his seruants, & so must we be contēted to be ordred by the Lord, that whatsoeuer we aske he would giue vs that which hee knoweth to bee best for vs, and so giue vs according to the meaning of his spirit in vs, that so wee may see that hee hath heard our prayers.

Rom. 8. 26.

For God will giue not according to that that we name, but that his spirit in vs meaneth.

Saint *Paul* prayed three times that the messenger of Satan which buffeted him, might depart away from him; and the Lord heard his prayers: but how? he gaue him this answere; *My grace is sufficient for thee, for my power is made perfect through weakenes.* So that when in all temptations of the diuell hee held out in a good course, and God did vpholde him in his weakenes, that he was not ouerthrowne; though the messenger of Satan did not depart from him, according to that which he had named in his praiers; yet he saw wel enough, that God had heard his prayers, by giuing him strength against him. This is worthy to be diligently obserued, because we are

2. Cor. 12. 8.

Vers. 9.

As he did to the Apostle Paul.

giuen

giuen wholy to tie the hearing of our prayers vnto the receiuing of that particular we aske, and cannot for the moſt part otherwiſe diſcerne of it: as for example, if we aske health and wealth, and God giue them, then will we beleeue that he hath heard our prayers, and otherwiſe not: whereas the Lord may no leſſe ſhew that he hath heard our prayers, and deny vs both of them; when hee ſhall giue vs minds contented with our eſtate, and to waite vpon his bleſſed will in all our wants. We haue now a long time prayed vnto God for this ſicknes and mortalitie, and wee deſire to ſee that God hath heard our prayers: and ſo we may alſo, though it be not leſſened, but increaſed; yea, though it ſhould come among vs, and bee vpon our owne bodies. For in that he hath not begun with vs at the firſt, according to our deſerts, nor is come vnto vs with this viſitation as yet, but ſheweth himſelfe ſlowe to anger, and vſeth great patience towards vs; yea, that hee daily warneth vs by the harmes of others, and not maketh vs a ſpectacle vnto others, therein hee hath ſufficiently ſhewed that hee hath heard our praiers. And now further if he ſhould come and deale with vs in our owne bodies, and then with all ſhould giue vs grace to profit by it, to amendment of life, if he ſhould alſo giue vs patience; yea, if hee ſhould take vs away in this plague, and ſhould aſſure vs in the middeſt of all pains and feares of death, of the forgiuenes of all our ſinnes, and giue vs good hope of euerlaſting life, and of the reſurrection of our bodies, that when wee giue vp the Ghoſt, wee might boldly ſay, *Father into thy hands I commend my ſpirit*: might wee not bee well aſſured by theſe, that God had heard our prayers? Therefore if affliction and trouble doe come, let vs ſee how we profit by it, and what patience God giueth, and ſo accordingly be aſſured that God hath heard our prayers. And that the Lord in mercy will thus deale with vs, wee may be aſſured of it, ſo many as pray to him aright: and this muſt be ſufficient for vs, and a ſure token that God hath heard our prayers, that wee might bee thankfull to him for it. Therefore let vs not ceaſe praying vnto him night and day, not doubting but that God in his good time will turne our burnt offerings into aſhes, that is, ſome way or other

So will he doe in this viſitation of the Plague.

ſhew, that he hath heard our prayers to his glory, and the comfort of our ſelues and of our brethren.

Selah. The vſe of it for muſicke.

Selah. The Hebrew word retained in the Latine and Engliſh tranſlations (for the Greeke hath it not) vſed for the moſt part only in the Pſalmes, which were made to bee ſung in the temple, noteth a vehement lifting vp of the voyce, and eſpecially thereby alſo a contention and affection of the minde; ſo that the Muſitions when they came to this word, (which was vnto them as a direction in Muſicke) did not ſo much ſing it or ſay it, as we doe now: but letting it paſſe thereby did know that they ſhould lift vp their voyces on high, to that end, that thereby their minds, and the minds of others might be moued with that that was then ſung, according to the matter thereof. And ſo it was a note of ſome change in the muſick, and thereby alſo in the minds: euen as wee when wee ſpeake of any waighty matter wee put in ſome note of exclamation, or word to ſtir them vp to attention, and to marke it diligently; as our Sauiour Chriſt in the Goſpell often in ſuch caſes, and to this end vſeth this word. *Behold.* So was this word vſed to ſtirre vp their voyces, and thereby to ſtirre vp their minds. That kinde of muſicke that was then vſed in the temple (for which this was written) is now ceaſed with the reſt of that Leuiticall kind of ſeruice, and ſo there is no more vſe of it that way: yet ſtill it is carefully retained in the text, and there is good vſe of it in the Church: for it ſerueth to the ſtirring vp of the mind with ſome ſpeciall affection vnto that whereunto it is affixed: which affection muſt alwaies be according to the matter contayned in thoſe words, whereunto this is adioyned. And therefore it noteth out not any one ſpeciall affection of the mind, as ſome interiections doe, but diuers, and generally all kind whatſoeuer, which muſt be in vs diuerſly according to the matter. As in the third Pſalme it is vſed three times, for three ſeuerall affections, according to that that is ſaid there: as *Many ſay to my ſoule, there is no helpe for him in his God. Selah.* As if he ſhould ſay, O what a great calamitie or croſſe is that? I am greatly affected with that, and would haue others to bee ſo too, and pity mee thereafter. And, *I did call vnto the Lord with my voyce, and he did*

And for the affections of the mind.

Pſalm. 3. 2.

Verſe 4.

heare

heare me out of his holy mountaine. Selah. They ſaid God had forſaken him, but hee prayed vnto God, and God heard him, and then hee addeth *Selah*, as if hee had ſaid, Oh what a good God is that? and how is that to be marked? And laſtly, in the ſame Pſalme, *Salvation belongeth vnto the Lord, and thy bleſſing is vpon thy people. Selah.* As if he had ſaid, God only can ſaue, and he ſaueth his people: and then affixeth, *Selah.* As if he had ſaid, Oh what a bleſſed thing is that? and how ſhould wee therefore put our truſt in him? Verſe 8.

So here, when *Dauid* had willed them to pray, that God would remember his prayers, and ſhew that hee had heard them; he addeth, *Selah*, to ſtirre vp their minds and his owne: Theirs, that they might pray this earneſtly for him, and know that he had great need of it, for hee commended it vnto them with ſome feeling: and hee knew that it was a great thing to offer vp any thing to God, that ſhould bee acceptable vnto him, if we conſider his excellency, and our own vnworthines: And for himſelfe, that he would eſteeme this as a great benefit, if the Lord would ſhew that he had heard his prayers; euen as hee confeſſeth in the next Pſalme. *Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lippes:* where hee doth alſo adde this note, *Selah:* to ſhew, that as before they did earneſtly pray for it, ſo now they ſhould be greatly affected in thankeſgiuing with it: and as they had a feeling of their want in praying for it, ſo they ſhould haue of the goodnes of God, in giuing thankes for the ſame: and ſo both in the one, and in the other to haue their minds ſpecially moued with that they ſaid. Generally whereſoeuer this is vſed, we muſt carefully marke it, and make ſome good vſe of it, according to the matter where it is vſed: For though the whole Scripture be excellent in it ſelfe, and in euery part of it, as being giuen by the inſpiration of the holy Ghoſt, and is profitable to teach, to conuince, to correct, and to inſtruct in righteouſneſſe; that the man of God may be abſolute, being made perfect vnto all good works: yet ſome parts haue more ſpeciall vſe to vs in ſome caſes than other; and therefore ſome are commended vnto vs with the title of excellencie; as all the Pſalmes Pſalm. 21. 2.

The generall vſe of this word.

2. Tim. 3. 16.

Pſalm. 120. 1. Pſalmes commonly called of degrees: or as others reade it, of excellencies, becauſe in that ſhortnes they containe ſome excellent matter. So alſo in the ſame Pſalme ſome part may bee of greater vſe, and of more note and obſeruation for ſome cauſes, than ſome other part of the ſame: as here in this Pſalme, though hee commended the whole Pſalme vnto them, and whole matter of the ſame, as appeareth by the title and inſcription of the ſame, and the whole diſcourſe of it: yet in it, the matter of this verſe he doth ſpecially commend vnto them for ſome cauſes, with this marke or note (then well knowne becauſe it was in great vſe) when he addeth, *Selah.* So alſo in another Pſalme, *Dauid* commendeth one thing vnto them with a double note: as when he ſaith. *The Lord is known by executing iudgement, the wicked is ſnared in the worke of his owne hands. Higgaion. Selah.* This Pſalme was made as a ſolemne thankeſgiuing for the conqueſt he had ouer the proude Philiſtim *Goliah*, as appeareth in the title: therefore when hee commeth to this, to ſhew how the Lord was knowne by executing iudgement vpon him, and euen this iudgement, that hee was ſnared in the worke of his owne hands (as many other wicked men are) for he was ſlaine in that combate by little *Dauid*, and that without armour, euen with a ſtone and a ſling, as it were with the hand of God miraculouſly; in that combat I ſay, whereunto he had proudly challenged all the hoaſt of the Iſraelites, with blaſphemous words, tending to the diſhonour of God: he addeth theſe two notes, *Higgaion*: that is, This is worthy to be meditated vpon, and thought ſeriouſly on of all men, that the wicked are ſnared in the workes of their owne hands. *Selah:* As if hee had ſaid; yea in deed, this is worthy moſt ſeriouſly and with great affection to bee thought vpon. But we ſhall make further vſe of this doctrine hereafter.

Pſalm. 9. 16. *Higgaion. Selah.*

THE

THE ELEVENTH SERMON
vpon the third verſe.

Selah.

WE heard the laſt day, the meaning of this word, namely that it ſerued to note out ſome ſpeciall affection, according to the matter where it was vſed. Wee are then now to conſider what ſpeciall affections were in him, and ſhould be in the people here: and ſo what is and was the vſe of it in this place. Generally it being ioyned vnto a prayer, they were to haue the affections meet for prayer, and for this thing that here they prayed for. Therefore the ſpeciall affections that ought to be in the people, when they prayed thus, were theſe, or ſuch like. Firſt, when hee willeth them to pray, that God would heare his prayers, and ſhew that he did ſo, and then addeth, *Selah*, a note of affection, or ſtirring vp of the mind; it was to teach them, that he would haue them affected with it, to pray for it earneſtly. And in requiring this earneſtnes here, his meaning was not, that they ſhould bee colde in the former, and negligent: but here he required a ſpeciall feruency of the ſpirit; that after a ſpeciall manner they would pray that God would heare his prayers, and declare it. By which example wee learne, that though we ought alwaies to pray from our hearts, and neuer with the tongue onely, as many doe, and haue done: not only in Popery, when if they had ſaid a certaine number of prayers, it was thought ſufficient, though they knew not what they ſaid, it being in an vnknowne tongue, and ſo could not poſſibly haue any deſire at all vnto that which they prayed for; and ſo that was verified of them that Chriſt ſpeaketh of in the Goſpell; *This people draweth neere vnto me with their lippes, but their heart is farre from me:* but alſo in theſe dayes, when many though they ſay, Amen, at the end of prayers, yet

By *Selah*, here they were ſtirred vp to the affections of Prayer.

As namely to pray earneſtly.

Matth. 15. 8.

yet haue had their mind occupied about other matters, and ſo though their tongue hath ſpoken, yet their mindes haue deſired nothing: whereas God is a ſpirit, and wil be worſhipped in our ſpirits: and he is the ſearcher of the hearts, which when it is prepared, then hee heareth, as it is ſaid, *thou preparest the heart, and bendeſt thine eare thereto.* So that whenſoeuer we pray, we muſt ſay as the Prophet doth, *My heart is prepared, my heart is prepared O God, I will ſing and giue thanks.* Therefore wee muſt not come raſhly to prayer and vnaduiſedly on the ſuddaine, but prepare our hearts beforehand; as Chriſt teacheth vs in that forme of his, *O our Father, Which art in Heauen, &c:* willing vs to conſider of Gods fatherly loue, and of his almighty power, and ſo pray to him, as to one whom wee are perſwaded is moſt willing and able to heare and helpe vs.

John 4.24.

Pſalm. 10.17. *Pſalm.* 57.7.

Greater earneſtnes is requiſite in ſome part of the prayer, then of other.

Epheſ. 6.18.

And though wee muſt alwaies thus pray, if wee will bee heard; yet we are to ſtriue with our affections in prayer: and as ſomething ſhall be more materiall for vs, and wee ſtand in more need of it; ſo there, and for that, to pray more earneſtly: and as we muſt continually ſtriue with our owne dulneſſe in prayer, and as the Apoſtle ſaith, *Watch thereunto*; ſo wee muſt offer violence as it were to our ſelues in ſuch things as doe moſt concerne vs. So that our prayers muſt not flowe from vs like a ſtill ſtreame, which is alwaies like it ſelfe, and neuer ſtandeth ſtill like a poole: ſo wee muſt not haue alwaies the like deſires in prayer; yea, though they be deſires of the heart in deed, and the heart bee truly moued with it, and not ſtand ſtill ſenſeleſſe and dead in the affections of it, like a lake which is without motion: (which yet it were well, if all men could come vnto: and it is a great worke of the ſpirit, if wee can doe ſo) but our hearts in prayer muſt bee working, like the great Ocean Sea, that ſometimes commeth with great billowes, ſo that it bringeth vp things that are at the bottome of it. So we according to our ſpeciall need, and the neceſſitie of others, that we pray for, muſt ſtirre vp the leaſt deſire that we haue, euen from the bottome of our hearts: and though our hearts were moued before, yet when wee come

to

to ſuch a thing, they muſt bee mooued a great deale more; that God may ſee how earneſtly we deſire them, that ſo hee may fulfill them.

And this we muſt doe, not onely in our priuat prayers, according to that that we ſtand in need of (as we all finde, that we need ſomething more then other) for that wee muſt bee moſt importunate, though wee muſt alwaies pray earneſtly. But alſo in the publike prayers of the Church (as theſe of the people were) as wee muſt alwaies during the time of prayer, marke diligently what is ſaid, and haue not onely our minde occupied about it, but our deſires going with his words, that prayeth, as it were, ſtep by ſtep: that thus they may all waite vpon him, and as it were hang vpon his mouth (as it is ſayd the people did vpon our Sauiour Chriſt) but when there is any ſpeciall thing prayed for, which concerneth vs neerely, or any of ours, or the glory of God, and Church of Chriſt; there to ſtirre vp our minds with ſome more earneſt deſire to call vpon God for it: and as it were to ſay, *Selah*: that is, Oh that God would grant that: ſo would it come to paſſe, that God would giue vs our deſire, as he hath promiſed to fill the hungry ſoule with good things. But for want of this, becauſe by the coldneſſe of our deſires, it appeareth that wee doe not eſteeme of them, or but ſmally regard them, therefore wee haue them not. And this is that that the Apoſtle ſpeaketh of to the Romanes; *I beſeech you that you would ſtriue with me by prayer to God for me*; and to the Corinthians alſo, ſaying, *So that yee labour together in prayer for vs*: where hee compareth prayer vnto labouring and ſtriuing: Therefore as when wee ſtriue for any matter of moment, wee will alwaies put to our ſtrength, that we may do our beſt that we can; but yet ſometimes we will put to all our ſtrength, and ſtraine our ſelues to the vttermoſt, that we might preuaile: ſo we in our prayers, though wee muſt alwaies bee earneſt, yet in ſomethings wee muſt ſtretch out our affections vnto the full. And ſo it is ſaid of our Lord and Sauiour Ieſus Chriſt, both before, and when he was vpon the croſſe, as it is ſet downe in the Goſpell; He prayed, *Father if thou wilt, take away this cuppe from me. Nerthelеſſe, not my will but thine bee done*: and being in an a-

And that is true, not only of priuat prayer, but of publike.

Luk. 19.48.

Luk. 1.53.

Rom. 15.30.

2. *Cor.* 1.11.

As our Sauiour Chriſt did before he came to the croſſe.

Luk. 22.42.

gonie, hee prayed more earneſtly; and his ſweate was like drops of bloud, trickling downe to the ground. Where it is ſaid, that he was in an agonie, that is, in a great conflict of the minde with the wrath of God, as appeared by the bloudie ſweate that came from his precious body, when he kneeled vpon the cold ground, and ſo hee prayed the more earneſtly. He prayed alwaies in the ſpirit, but in this diſtreſſe of bodie and minde he inlarged his affections: as appeareth alſo by his words, when three times hee prayed, that if it were poſsible, that cup might paſſe away from him.

Chap.23.46. And after that manner he prayed vpon the croſſe.

So afterwards when he was vpon the croſſe, he cried with a lowd voyce, *Father into thy hands I commend my ſpirit: and when he had thus ſaid, he gaue vp the ghoſt.* Thus being at the laſt gaſpe, as we ſay, he ſtrained himſelfe to the vttermoſt not onely in bodie but in minde, and ſo earneſtly prayed, and declared his earneſtnes with the lowd crie that hee made, that with it hee ſpent all his ſtrength in ſoule and bodie, ſo that at the end of his prayer he gaue vp the ghoſt, and died praying. So muſt we alwaies watch in prayer, as *Paul* ſpeaketh, that is, watch ouer our affections, that as any thing ſeemeth more needfull, ſo we more earneſtly deſire that. As if we had many ſuites to a Nobleman, and ſomething did ſpecially concerne vs, and wherein conſiſted (as we ſay) our making or marring, we would moue him moſt earneſtly in that: and as we would deſire him to remember vs in all things, ſo moſt of all, and eſpecially in ſuch a thing. So doth *Dauid* here, he willeth the people to pray for him, that God would ſend him helpe, and ſtrengthen him againſt his enemies; yea & that God would heare his prayers, and declare by the euent, that he had done ſo indeede: and then he addeth, *Selah:* as if he had ſaid, Oh, I pray you remember that eſpecially, and doe not forget aboue all other to pray, that God would ſome waies declare, that he hath heard our prayers. So muſt wee doe in all things when we pray to God. As now we haue many things to pray for, but among them this is the chiefeſt, that we thus weekly twice in one day meete for, euen to pray to God that hee would forgiue vs our ſins, and be reconciled vnto vs through the bloud of his ſonne, and ſo ſtay in his bleſſed time this

Ephe.6.18. Thus muſt we pray for this Plague.

heauie

heauie hand, that ſo long, and in ſo many places, to the loſſe and deſtruction of ſo many thouſands hath lien grieuouſly and vncomfortably vpon vs: Vnto theſe prayers of ours, and when wee come to this one thing, muſt be added *Selah*, that is, euery one muſt pray for this moſt earneſtly. For our Sauiour Chriſt hath taught vs by the parable of the wicked Iudge, what importunitie of earneſt prayer can do; euen that God will heare them that thus crie vnto him day and night, though hee deferre for a time. Therefore let vs ſtirre vp our affections, and by how much the benefit of health is the longer a comming, and we moſt vnworthie of it; by ſo much let vs pray moſt earneſtly: and let vs doe as Chriſt Ieſus did; that is, ſeeing wee are in diſtreſſe, let vs pray more earneſtly: as *Dauid* ſaith alſo of himſelfe, when he was in great troubles, and could not tell how to get out of them; *Out of the deepe places haue I cried vnto thee O Lord, Lord heare my voyce.* So that as a man if hee were fallen into a great pit or well, and could not tell how to get out, hee would not onely call and crie for helpe, but he would ſtraine his voyce, as much as hee could: So let vs in this forlorne hope, and deſperate eſtate of ours, not onely pray to God, but ſtraine all our deſires to the vttermoſt. Thoſe that vſe to ſleepe at prayers, or talke, or haue their mindes otherwiſe occupied; this doctrine and the practiſe of it cannot concerne them one whit, but thoſe that are deuout in prayer, and the moſt deuout of all, that they would learne this, as occaſion ſhall ſerue, to ſhew their deuotion in prayer to the vttermoſt, and not thinke that alwaies one kinde of deuotion is ſufficient.

Luk. 18.7.

Pſalm. 130.1.

Secondarily, when he teacheth them thus to pray, that God would ſhew that he had fauourably accepted his prayers, offrings, and all ſeruices that he had done to him, and then addeth, *Selah*. This note of ſtirring vp the affection, it was to ſhew how hee thought of this thing, euen that it was a great thing to do any ſeruice, or to offer vp any prayers, that might be acceptable vnto God: therefore that it might be ſo, that is, well pleaſing in his eyes, it was to bee commended vnto him againe and againe. And truly thus muſt we thinke of the ſeruice of God, and we ſhall finde, that if we conſider rightly

Wee muſt thinke it a very hard thing to doe any ſeruice, ſo as God may accept of it.

the high maieſtie of God, and what is meete for him on the one ſide, and then our owne vnworthines and inſufficiencie to bring any thing at all vnto him on the other ſide; we muſt needes confeſſe, that it is a very hard thing to doe any thing after that manner, that hee may vouchſafe once to regard it. Euery thing is not meete for him, it muſt bee agreeable vnto his word, otherwiſe he refuſeth our will-worſhip, and ſaith,

Iſai.1.12. *Who hath required theſe things at your hands?* So then we muſt not obtrude vnto him our owne blind deuotions, as they did in the time of Poperie. Beſides, wee muſt doe all things after that manner that hee hath preſcribed in his word, with pure

1.Tim.2.8. *2.Tim.2.19.* conſciences, and lift pure hands in all places, as the Apoſtle ſaith, and he that calleth vpon the name of the Lord, let him depart from iniquitie; for God heareth not ſinners, as the

Iohn 9 31. blind man in the Goſpell ſaid, but if any be a worſhipper of him, and doth his will, him he heareth. And for want of this he refuſed the very ſacrifices and oblations of the Iewes, yea their ſolemne faſtings, as wee may ſee in the Prophet: and namely in the Prophet *Eſay. What haue I to doe with the multitude of your ſacrifices (ſaith the Lord) I am full of the burnt offrings of rammes, and of the fat of fed beaſts; and I deſire not the bloud of bullocks; bring no more oblations in vaine: Incenſe is an abomination vnto me, I cannot ſuffer your new Moones, nor Sabbaths, nor ſolemne daies; they are a burthen vnto me, and I am wearie to beare them:* and ſo foorth as followeth in that

Iſa.1.11. place, and after hee ſheweth the cauſe of it, that their liues were vngodly, and ſo they offred them with an il conſcience: and therefore he addeth: *Waſh you, make you cleane, take away the euill of your workes, ceaſe to doe euill,* and ſo foorth. So then we muſt be of this minde, that it is a very hard thing to ſerue God, as we ſhould, and therefore in all parts of his worſhip wee muſt vſe great diligence, that they may bee done in that manner, that he may fauourably accept them. As now thus to come to the Church weekly (as we doe) to ſerue him in hearing of his word, in prayer and faſting, are things commanded of God: but to doe them ſo, as God may receiue them fauourably, and bleſſe vs for them, and to be aſſured of it, this is a great thing; and euery one muſt ſtriue to doe them ſo, as

Therefore therein wee muſt vſe all diligence and preparation.

God

God may gratiouſly receiue them at their hands. Wee muſt be farre then from that Prophets minde, which is in ſome, to thinke ſo baſely of God, and of his ſeruice, that euery thing ſhould be good enough for him, and that he muſt needes accept all things at our hands, and ſo care not how wee doe them: as how we pray, how we heare his word, how wee receiue his Sacraments, &c. Doth not our Sauiour Chriſt ſay, *Take heede how you heare?* to ſhew that all kinde of hearing is not ſufficient, vnleſſe wee heare his word as wee ſhould: and, *He that hath eares to heare, let him heare*, that is, as hee ſhould; namely, diligently and carefully: and as the Apoſtle ſaith, *Let him be ſwift to heare*. So that in nothing wee are to vſe ſo much diligence and preparation, as in the ſeruice of God, that it may be accepted. *Luk.8.18.* *Iam.1.19.*

This leſſon doth *Salomon* teach vs very well in the booke of the Preacher, in theſe words: *Take heede to thy foote, when thou entreſt into the houſe of God, and be more neere to heare, than to giue the ſacrifice of fooles; for they know not that they doe euill.* Where by the feete he meaneth the affections of the minde, for as the one carrie the bodie, ſo doe the other the minde and bodie. Therefore ſaith he, thinke not enough to come to the Temple, but conſider with what mindes you come, that is, come religiouſly, ſoberly, deuoutly, and as you ſhould come: and be readie to heare what God requireth of you, and doe that; and doe not reſt in the outward ſacrifices, as though they were ſufficient, as many fooliſh men doe. For obedience is better than all outward ſeruice of God, and all ſacrifices, as was ſaid to *Saul*. That ſo wee may offer vp our ſelues vnto God, that is, our ſoules and bodies to bee readie to ſerue him with both, as liuing ſacrifices, holy and acceptable vnto God, as the Apoſtle ſaith, which is our reaſonable ſeruing of God. For without this all is euill, euen our cõming to Church and prayer to God, though fooliſh men doe not conſider of it, as *Salomon* ſaith, *They know not that they do euil. For the ſacrifice of the wicked is an abomination to the Lord: but the prayer of the righteous is acceptable vnto him.* So then it is not enough to come hither, but euery man muſt conſider with what minde he commeth, that ſo God may accept of him, *Eccleſ.4.17.* It is not ſufficient to come to the church, but wee muſt come prepared, as wee ought. *1.Sam.15.22.* *Rom.12.1.* *Prou.15.8.*

him, of his comming, and of his ſeruice. And this wee had needе to bee put in minde of, becauſe men for the moſt part are more carefull about their owne buſines, yea about other mens buſines that all may be well done, than about Gods. In the ſixe daies of the weeke how buſie are men at home? but vpon the ſeuenth day, which is the Lords, and ſo called in the Scripture, how ſlowly doe they come, & how ſleepely do they behaue themſelues here? as though it made no matter at all how they ſerued God. Yea ſeruants are commonly more diligent about their maſters buſines at home, more carefull to pleaſe, and more loath to offend, than they are in the Church about the Lords buſines: and ſo they ſhew by their deedes, that though it be an hard thing to pleaſe their maſters, yet (as they think) it is an eaſie thing to pleaſe God. Why doth *Dauid* then deſire them ſo earneſtly to pray, that God would fauourably accept his ſeruices, and to inforce them vnto it doth adde this word, *Selah*, if it were ſo eaſie a matter to ſerue God, as they imagine, and that hee were bound to take any thing at our hands?

Men vſe greater diligence about their owne buſines, than about Gods ſeruice.

We ſee then by this that few men in deed know rightly, what it is to ſerue God, when they come to it ſo hypocritically and ſo coldly. But euery one as they are deſirous to ſerue God in truth (as *Dauid* was here) ſo they finde it to be more hard to doe any thing in ſuch manner, as may bee acceptable vnto him. And this is that that the beſt ſeruants of God, that haue been tender hearted haue found fault with themſelues for, and haue beene greatly troubled in their minds about; not ſo much for any great ſinnes that they haue committed, which by the grace of God they haue been free from; as that their prayers that they haue made, haue not been in that faith, and feeling, in that power of the ſpirit and aſſurance of being heard, that they ſhould, and ſo God might reiect them: and that in other parts of his ſeruice they haue fayled, or that they haue not trembled at his word, nor been pricked at the heart, when they heard their ſinnes laid open, as thoſe did that are ſpoken of in the Actes of the Apoſtles: but that they haue been hard-hearted rather, and not ſo moued as they ſhould. So that they haue had a godly feare, that their

But the beſt ſeruants of God haue thought ſo highly of his ſeruice, that when they haue done the beſt, they haue found fault with themſelues, that they haue done no better. *Act.* 2. 37.

their beſt ſeruices might haue been refuſed. And *Dauid* this holy man of God it ſeemeth, being priuie to the corruption of his owne heart, was ſomewhat afraide, that all that ſeruice which he had done, was not as it ſhuld be, whē he ſo earneſtly deſired the people, and by this note, *Selah*, did pricke them forward thereunto, that God would accept with fauour his ſeruices, and ſhew by the euent that he had done ſo. And this is that godly ielouſie that *Iob* had of his children in the dayes of their feaſting together, which cauſed him to doe as it is written of him. *And when the dayes of their banqueting were gone about, Iob ſent, and ſanctified them, and roſe vp early in the morning, and offered burnt offerings according to the number of them all. For Iob thought, it may be that my ſonnes haue ſinned and blaſphemed God in their hearts: thus did Iob euery day.* Iob. 1. 5. When they had done feaſting, the next day hee called them to the ſacrifice and ſeruice of God; but that they might doe it, as they ſhould, hee bad them ſanctifie themſelues, that ſo they might come holily to it, as they ought: ſo that he would not haue them come ſuddenly from feaſting to the ſacrifices, as though it made no matter how they ſerued God, but bad them prepare themſelues: and beſides he ſaith, *it may be they haue not bleſſed God in their hearts*, that is, they haue not ſo ſerued God, and giuen thankes to him from their hearts, as they ſhould haue done. So that the beſt ſeruants of God knowing what an hard thing it is to ſerue God, haue been deſirous to doe all things ſo, that they might be approoued vnto him: and when they haue done beſt, they haue ſomewhat feared that they haue not done ſo: and ſo haue earneſtly deſired to ſee ſome way, that God had accepted of their ſeruices and prayers.

Contrarie to this, the hypocrites and all formall men, who know not what Gods ſeruice doth meane, they thinke, that if they doe any outward ſeruice to him here in the Church, or elſewhere, hee is bound to take it, let it bee done after what manner it will be; and they thinke that they haue great wrong offred, if it be not. And this is that which the Prophet *Malachi* ſpeaketh of: *Ye offer vncleane bread vpon mine altar,* Malach. 1. 7. The hypocrites thinke that any kinde of ſeruice is good enough for God.

and you say, Wherein haue we polluted thee? In that yee say, The table of the Lord is not to be regarded: and if yee offer the blind for sacrifice, it is not euill: and if yee offer the lame and sicke, it is not euill: offer it now vnto thy prince, will he be content with thee? or accept thy person, saith the Lord of hostes? Where hee complaineth that for the seruice of God they brought the worst things, and they said it made no matter if they brought not of the best; where all things in and for the seruice of God should be of the best. Where besides that hee saith, that this way they brought the seruice of God into contempt; he bids them goe and carrie it to their gouernour, or any meane man of authoritie, and see if hee will take such gifts: if they will refuse such presents, and thinke themselues abused with such gifts as are not meete for them; then the high maiestie of God much more, doth not only not receiue such seruice of men, as is done carelesly, but hee is displeased with it. Therefore if it be an hard thing to present the King with any thing that hee may like of, and they that vndertake such a matter, will vse all diligence to that end: then we much more must be perswaded, that it is a very hard thing to doe any seruice of prayer or otherwise vnto God, so as may be acceptable vnto him: and so prepare our selues for it, and be carefull to do all things in that manner. Yea and when we haue done all, let vs pray vnto God to forgiue the weaknes and imperfection of our seruices, and to accept them in the righteousnesse and perfect obedience of Christ. Which also that they might be, they must be according to his word, with all our heart being sorie that we can doe no better than we doe. For herein consisteth the perfection of our obedience, that wee acknowledging with sorrow the imperfection of it, and labouring daily after a greater measure of perfection, do present it vnto God in the perfection of Christs sacrifice, wherein not onely all our sinnes, but our imperfections much more, are pardoned, and not imputed vnto vs.

He did esteem the hearing of his prayers, as a great fauour of God.

Thirdly and last of al, when to this prayer that they make, that God would heare the prayer of the King, and some waies shew it, he addeth this note of affection, *Selah*; it was to shew

ſhew how he did eſteeme of this, and how all they ſhould alſo eſteeme of it, as of a ſpeciall benefit and great fauour of God, if he would ſo doe: and ſo for it they ſhould be thankfull vnto him. As if they had ſaid, Let God heare his prayers, &c. Oh what a great bleſsing of God were that? how ſhould we be bound to him for it? what great cauſe ſhould we haue to be thankfull? So then when they prayed for it, hee would haue them eſteeme it as no common benefit, and haue that affection to it. Therefore when God had thus done, hee doth not onely make another Pſalme for the Church to be thankfull to God for it: but when in the ſame hee commeth to make mention of this very thing, that they pray for here, namely, that God had ſhewed, that he had heard his prayer, he addeth this *Selah* againe. As, *Thou haſt giuen him his harts deſire, and haſt not denied him the requeſts of his lips; Selah.* As if they had ſaid, Oh how much are we bound to him for this? what great cauſe haue wee to bee thankfull? what a ſingular benefit is this, worthie alwaies to bee remembred, that God hath heard our prayers? Here then wee are taught to make great account of this, that God at any time doth heare our prayers, whatſoeuer we pray for. And as wee muſt make this account before hand, when we doe pray; ſo afterwards alſo. If we pray for any thing for ſoule or bodie; for our ſelues or any of ours: for the Church or Common-wealth, wee muſt thus thinke: Oh if God will heare my prayers and giue me this thing, how ſhall I be beholding to him for it al the daies of my life? So doth *Iacob* in that prayer that hee made when hee went towards *Laban*, as may appeare by his words: *If God will be with me, and will keepe me in this iourney which I go, and will giue me bread to eate, and cloathes to put on; ſo that I come againe vnto my fathers houſe in ſafetie, and if thou wilt be my God: then this ſtone, which I haue ſet vp as a pillar, ſhall bee Gods houſe; and of all that thou ſhalt giue me, I will giue the tenth vnto thee.* And truly it muſt needes be ſo, if we doe but conſider our great needs of euery thing, and what wee are if God doe not ſupplie them. As if a poore creature, that hath neither bread nor meate, nor cloath, nor money to helpe himſelfe,

Pſal. 21. 2.

So did Iacob alſo. *Gen.* 28. 20.

So muſt we doe, if we conſider our great wants.

himselfe, should come and aske almes, and receiue; must not he needes thinke, how am I beholding to him that hath thus refreshed me? and what should haue become of mee, poore soule, if hee had not had compassion on me? As *Iob* saith of himselfe, that he did feede the hungrie, and clothe the naked, so that the very bellies of them that were fed with his meat, and the loynes of them that were cloathed with the fleece of his sheepe did blesse him. So then when wee see, that if God doe not thus and thus for vs, we are readie to perish, must we not thinke, that if hee doe, and when hee doth bestow it, wee shall haue great cause to praise him for it? We must not then pray, as though we cared not for it, but in the great feeling of our need; so shall wee esteeme of all things, when God shall heare our prayers, as we ought.

Iob. 31.20.

Especially if we well way our great vnworthines.

Moreouer, concerning this one point, if wee consider our owne vnworthines euen of the least benefit and fauour: nay, how we haue deserued the cleane contrary; then much more must wee thinke, when wee pray for any thing, that wee shal be greatly beholding to God for it. And for our vnworthines, remember, that wee not onely haue no goodnes, that can commend vs vnto God, for wee haue not in all things done our dutie as we should; but because wee haue been vnthankfull for that that we haue, & haue abused many things, wee are worthie to haue all taken from vs: yea when wee remember other of our sinnes, we must thinke that we haue deserued his punishments in steed of his blessings. When then we aske any thing, and shall see so many things to hinder vs from receiuing; if it shall please God in the multitude of his mercie to passe by them all, and to giue vs our desires, must wee not needes thinke our selues greatly beholding to him for it? And though it may be wee haue in some sort repented vs of our sinnes, yet when we are priuie to our owne hearts, that our repentance is so small, and when wee finde our faith so weake, and that wee aske that that we doe with so much doubting; if God giue vs any thing when wee come to him after such a manner, must not wee needes confesse that wee shall bee wholy beholding to his Maiestie for the same? So

that

that euery way we ſee, that when we pray, we muſt do it with this affection, that wee thinke it a great mercie of God, and for which wee ſhall be greatly bound vnto him all the daies of our life, if he giue vs any thing.

If we did thus pray, we ſhuld ſee how God would heare vs.

And truly if we could come to pray thus, not onely in the feeling of our great wants, but alſo in the conſcience of our great vnworthines, and ſo acknowledge in reſpect of both, how much wee ſhould be beholding to God for any thing: then we ſhould ſee a great deale more than we doe, how hee would heare our prayers. For as a man when he is ſued vnto, if he heareth vs confeſſe, that if hee will grant vs our requeſt, we and all ours ſhall be beholding to him as long as we liue; this is a thing that will greatly moone him. So the Lord, when he ſeeth that we eſteeme the hearing of our prayers, to be ſo great a benefit, as it is; then is he readie to heare vs: for hee will haue vs ſee how much wee are beholding to him for that that we receiue. We pray now that God would ſtay this heauie hand of the peſtilence, and that he would proceed no further in iudgement againſt vs: but to our prayers we muſt adde, *Selah*, that is, wee muſt ſtirre vp our affections ſo to deſire it, as that wee profeſſe it to bee an ineſtimable benefit, if this way he ſhall ſhew that hee hath heard our prayers. And indeede this we muſt needes doe, if we conſider how vnable we are to helpe our ſelues in it, vnleſſe God helpe: and how vnworthie we be of his helpe: and ſo let vs determine when we pray, to be thankfull vnto him for it. Thus muſt wee doe alſo for all other things that we pray for, if we will be heard. So that if we aske the forgiuenes of our ſinnes, the increaſe of faith, the aſſurance of Gods fauour, and the feeling of his loue, we muſt doe it as *Dauid* did, *Lord lift vp the light of thy countenance vpon vs: thou haſt giuen me more ioy of heart, than they haue had, when their wheate and their wine did abound:* as if he had ſaid, If the Lord ſhall giue me this thing, I ſhall be more beholding to him for it, than if I had had all the wealth in the world giuen me. When that godly woman *Hannah* prayed for a man-child, ſhe doth it ſo earneſtly, as may appeare by her words, and with ſuch proteſtation, that ſhe did

And namely for the remouing of this mortall plague.

Pſal. 4. 6.

cleerely ſhew how ſhe did eſteeme this, that God would heare her in this thing. For ſhe ſaith, *O Lord of hoſtes, if thou wilt looke on the troubles of thine handmaide, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchild, then will I giue him vnto the Lord, all the daies of his life.* Where we ſee out of the abundance of her feeling, how many words ſhe vſeth, as, *if thou wilt looke vpon me, and remember, and not forget me, &c*, and what ſhe promiſeth for it: and God heard her prayers, and ſhe did according to her vow, and made a ſong of thankſgiuing for it.

1. Sam. 1. 11.

Few mē haue theſe affections in prayer: or in deſiring others to pray for them. *Rom. 9. 1.*

We haue prayed vnto God for many things, but haue wee done it with that acknowledging, that we ſhould be ſo greatly beholding to God, if he heare vs? Haue we added *Selah?* that is, haue wee thus ſtirred vp our affections? and did wee then determine to be thankful to God for ſuch a mercie? and ſince haue we remembred to be thankful? *I ſpeake the truth in Chriſt, I lie not* (that I might vſe the words of the Apoſtle) that I haue been deſired of many often to pray for them in their ſeuerall troubles; but of very few deſired againe to be thankfull for the ſame: which ſheweth that though at the firſt it may be they deſired the prayers of others with *Selah*, that is, with great earneſtnes in the feeling of their owne eſtate: yet afterwards they were not ſo much moued with it, as *Dauid* was here, and ſo forgat to bee thankfull themſelues, at leaſtwiſe did not deſire others to be thankfull for them; or not with that feeling that they deſired them to pray for them before. Let vs then I pray you conſider how wee eſteeme of this, that God heareth our prayers at any time. We eſteeme it may be of the things themſelues, that God beſtoweth vpon vs at our prayers, whether it bee health, or wealth, or any thing els; our owne need drieth vs vnto it: but doe we account it to bee ſo great a fauour of God, and confeſſe our ſelues to be ſo vnworthie of it, that wee ſhall be bound to ſerue him, and praiſe him for it? When wee haue it, I beſeech you, doe we enter ſeriouſly into the conſideration of the mercie of God, and of our owne vnworthines, to ſay, What a good God is this, that hath dealt ſo gratiouſly with mee?

Surely,

Surely, ſurely, we ſhall finde that few do it, either before they pray, or when they haue done; to ſay, What a thing is this? I that am ſo vilde a wretch, that haue no goodnes in me at all, that haue ſo many waies offended God, that he ſhould notwithſtanding heare my prayers; whereas hee might iuſtly haue brought vpon mee that curſe, that is ſpoken off in the Prophet, That as the Lord cried vnto me often in his word, and I would not heare him: ſo I ſhould crie to him in my prayers, and hee not heare me. Therefore it was needfull for them by this word *Selah*, to bee ſtirred vp; and wee muſt learne thereby to make more account of the hearing of our prayers, than we doe. For though God hath made a promiſe vnto vs in Chriſt, that if we aske, wee ſhall receiue; yet when wee conſider how many waies for our part wee haue broken the couenant, and how weake our faith is, wherby we receiue all; we may iuſtly thinke, that God may denie vs all things, and that it is his great mercie, if he heare vs in any thing. And namely ſo muſt wee doe at this preſent for this ſicknes; acknowledge our ſelues vnworthie of all his former mercies, much more that we are vnworthie of any new: as *Iacob* did, when he ſaid; *O God of my father Abraham, I am not worthie of the leaſt of all the mercies, and truth, which thou haſt ſhewed vnto thy ſeruant.* Therefore if it pleaſe God to ſhew vs any mercie this way, wee muſt ſo eſteeme it, that we binde our ſelues to remember it, and to be thankfull to him for it all the daies of our life: and then let vs remember what we haue promiſed, and labour to performe it: which grace God grant vs for Chriſt Ieſus his ſake. Amen.

Zach. 7. 13.

Let vs ſtirre vp our ſelues to make more account of the hearing of our prayers.

Gen. 32. 10.

THE

THE TWELFTH SERMON
vpon the fourth verſe.

And graunt thee according to thine heart, and fulfill all thy purpoſe.

The meaning of the fourth verſe.

THeſe are the words of ý people vnto God for their King: and part of the prayer which they made for him; namely, that God would grant him according to his hearts deſire, and fulfill all his purpoſes: that is, whatſoeuer his heart did wiſh and deſire, that God would giue, and whatſoeuer hee purpoſed, God would bring to paſſe. As if they had ſaid, O Lord, whatſoeuer he deſireth in his heart, that grant thou: and whatſoeuer he purpoſeth in his minde, that bring thou to paſſe. Now, *Dauid* teaching them thus to pray, we may preſume that he did determine to haue nothing, but good deſires in his heart, and good purpoſes: and the people by the great experience that they had had a long time of his goodnes, did thus iudge of him: elſe neither could he haue deſired them ſo to pray for him, neither they haue done it in faith. Firſt then as in all other things we muſt approue our ſelues vnto God, from our very heart, which is the chiefeſt thing that he looketh vnto, and that eſpecially he requireth of all according as it is written, *My ſonne giue me thy heart:* ſo in our prayers moſt of all: that wee deſire in our heart nothing but that that is iuſt and lawfull, and according to his will. And ſo againe whatſoeuer we goe about, the meanes that we vſe muſt be lawfull, and ſuch as God may allow of, that ſo in our prayers we may commend them vnto God. Then may wee boldly pray God to fulfill them, and deſire others alſo to doe ſo: and they being ſo perſwaded of vs by good proofe, may ſafely and with a good conſcience thus pray for vs, though they knowe not all our hearts deſires and purpoſes. For God hath promiſed, that whatſoeuer

Prou. 23.26.

All the deſires of our hearts in prayer, muſt be agreeable to the will of God.

whatſoeuer wee aske according to his will, he will grant it vnto vs. And al the promiſes that are made vnto prayer, are thus to be vnderſtood and no otherwiſe. As when Chriſt ſaith: *Aske and it ſhall be giuen you, ſeeke and you ſhall finde; knocke and it ſhall be opened vnto you: for whoſoeuer asketh receiueth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.* And againe, *Whatſoeuer yee aske in my name, that will I do:* that is, which is good, and according to Gods will. As it is euident by that which the Apoſtle writeth to the Romanes: *Likewiſe the Spirit alſo helpeth our infirmities: for we know not what to pray as wee ought, but the Spirit it ſelfe maketh requeſt for vs with ſighes, which cannot be expreſſed: But he that ſearcheth the hearts, knoweth what is the meaning of the Spirit, for he maketh requeſt for the Saints according to the will of God.* So that when a man prayeth by the inſtinct and motion of the Spirit of God, which directeth him to aske according to his will and word, then he heareth: and ſuch we may boldly deſire others to pray that God would grant.

Matth.7.7.

Joh.14.13.

Rom.8.26.

And ſuch prayers God will heare.

So likewiſe it is ſaid in the tenth Pſalme; *Lord thou haſt heard the deſire of the poore: thou prepareſt their hearts: thou bendeſt thine eare thereto.* Where the Prophet confeſſeth to the comfort of the Church, that God is readie to heare the prayers of his poore Saints: but how? when their hearts by Gods ſpirit bee prepared to deſire good things according to Gods will, then hee is readie to bend his eare: and the more that our hearts be thus prepared, the more may we be aſſured of it. *Dauid* here in this Pſalme being priuie to the goodnes of his owne heart, that in ſinceritie and truth hee deſired to pleaſe God, was bold to commend his deſires vnto the people, that they might commend them to God, that he would grant them. If then we would haue our prayers heard, and alſo haue any comfort in the prayers of others for vs; let vs haue no wicked or vngodly deſires, nothing contrarie to the will of God. For ſuch deſires wee can neither our ſelues commend vnto God, nor any other for vs: neither will he fulfill them, if wee ſhould. And here

Pſal.10.17.

And ſuch we may commend vnto men.

that wee might not wander and goe aſtray in our deſires to our owne hearts, our Sauiour Chriſt hath directed vs in that forme of prayer, which hee taught his Diſciples. In which wee are taught firſt to pray for ſuch things as concerne the glorie of God, the aduancement of the kingdome of Chriſt here vpon the earth: and then for all outward things apertaining vnto this life, and for life it ſelfe, ſo farre foorth as they may ſtand with theſe: and afterwards for the forgiuenes of our ſins, and for power againſt our temptations, that wee be not ouercome. If then wee pray after this manner, God will heare vs: as it is ſaid in another place; *Seeke yee firſt the kingdom of God, and his righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.* Therefore it is agreeable vnto Gods will to pray firſt for heauenly things, and then for earthly; and ſuch prayers God will heare. And yet though wee haue this forme as a direction to guide vs in our prayers; many times we may be ſo diſtracted, eſpecially in ſome temptation, that we ſhall not know what to aske aright, as the Apoſtle ſaith: then Gods ſpirit in thoſe that be his, helpeth their infirmitie herein, and ſtirreth vp in them at the leaſt ſighes and groanes, that cannot be expreſſed: which being of the ſpirit of God, and ſo alſo according to Gods will, hee heareth and granteth the meaning of them. Therefore for our further direction we muſt pray to God for the aſſiſtance of his holy ſpirit in prayer, that it may moderate all our deſires, and teach vs thus to pray according to the will of God, that ſo hee may graunt according to our heart, and fulfill all our purpoſes, as it is ſaid here.

To this end we muſt follow that forme that Chriſt hath taught vs.

Matth.6.33. And ſeeke for the direction of his ſpirit to teach vs to pray.

Rom.8.26.

Thus did our Lord and Sauiour Ieſus Chriſt himſelfe pray, who when hee was in ſuch great agonies, that hee ſaid, *My ſoule is very heauie euen vnto the death,* he prayed vnto God, and ſaid, *O father, if it be poſſible, let this cup paſſe from me*; and this hee did three times: but in the end hee ſaid, *O my father, if this cup cannot paſſe away from mee, but that I muſt drinke it, thy will be done:* and ſo God heard him, as the Apoſtle ſaith; *That in the daies of his fleſh he did offer vp*

Matth.26.38.

Verſ.42.

Heb.5.7.

vp prayers and ſupplications, with ſtrong crying and teares, vnto him that was able to ſaue him from death, and was alſo heard in that which hee feared. For there appeared an Angell vnto him from heauen, comforting him. Thus his hearts deſire (as at all other times, ſo in this diſtreſſe of his) being according to the will of God, he did grant it. So look to al the prayers of Gods ſeruants in the old and new Teſtament, and we ſhall ſee, that when they haue ſubmitted their wils to Gods will, then he hath granted their deſires. Now the will of God is, that we ſhould abſolutely & firſt of all deſire thoſe things, that might make for his glorie, & the ſaluation of our ſelues and of our brethren: but al outward things ſo farre foorth, as they may ſtand with theſe, and further them: and ſo farre will God graunt them. *Iacob* when hee went to *Laban*, maketh his prayer in the way after this manner: Deſiring God that he would be with him, and keepe him in that iourney which he went, and giue him bread to eate, and cloathes to put on; ſo that hee might come againe to his fathers houſe in ſafetie; and in a word, That he would be his God; for ſo doe the beſt interpreters reade this text. So that this he deſired principally, though it be laſt named, That God would be his good God, and continue his couenant of fauour with him, to forgiue him his ſinnes, to increaſe in him all graces needfull for his ſaluation, &c: and to ſhew his fauour this way in protecting him in his iourney, though it were but in giuing him things neceſſarie, as meate, and drinke, and cloathing. Now becauſe his prayer was thus agreeable to the will of God, that he firſt deſired the continuance of his fauour, and then all things needfull for this life, ſo farre as it might ſtand with that, God heard him; and hee confeſſeth it afterwards in his returne, that the bleſſing of God had been greatly vpon him, when he ſaith, *I am vnworthie of the leaſt of all the mercies and all the truth, which thou haſt ſhewed vnto thy ſeruant: for with my ſtaffe came I ouer this Iordan, and now haue I gotten two bandes.* The like may bee ſaid of the prayer of King *Salomon*; That when *in Gibeon*

Luk. 22.43. Chriſt in prayer ſubmitting his will to Gods will, was heard.

Gen. 28.20. The will of God is that we preferre heauenly things before earthly.

Chap. 32.10. And he hath heard his ſeruants, that haue thus prayed.

1.King.3.5. *the Lord appeared vnto him in a dreame by night: and ſayd, Aske what I ſhall giue thee:* and hee prayed thus, Giue vnto thy ſeruant an vnderſtanding heart, to iudge thy people, that I may diſcerne betweene good and euill. So that hee asked wiſdome that hee might bee fit to ſerue God in his calling. This did ſo pleaſe the Lord, that he gaue him this

Verſe 11. anſwere: *Becauſe thou haſt asked this thing, and haſt not asked for thy ſelfe long life, nor riches, nor the life of thine enemies, but haſt asked for thy ſelfe vnderſtanding to heare iudgement: Beholde, I haue done according to thy words: lo, I haue giuen thee a wiſe and an vnderſtanding heart, ſo that there hath been none like thee before thee, neither after thee ſhall ariſe the like vnto thee. And I haue alſo giuen thee that which thou haſt not asked, both riches and honour, ſo that among the Kings there ſhall bee none like vnto thee all thy dayes.*

This muſt teach vs all to knowe the will of God, that it might direct vs in all things, euen in our prayers; that wee doe not raſhly hand ouer head, aske wee cannot tell what. Let vs aske that that may further vs in our ſaluation, as the forgiuenes of our ſinnes, repentance for them, ſtrength againſt them, faith in Gods promiſes, the feeling of his loue, and all thoſe things that appertaine to the glory of God; and thoſe we are ſure are according to his will; and if wee did aske theſe more, we ſhould receiue more. But all outward things, as long life, health and wealth, let vs deſire in the ſecond place, both with leſſe deſire, and with mindes contented to want them, if it bee not Gods will to giue them: and ſo farre wee may bee aſſured that he will heare vs. And namely for this viſitation of the Plague let vs thus pray; that all might profit by it to repentance and amendment of life, for to that end we are aſſured that it is ſent. For as the Apoſtle ſaith to the Corinthians when there was great ſicknes among them, ſo that many alſo dyed; *For*

1.Cor.11.30. *this cauſe* (meaning ſinne, whereof he named one that was common among them) *many are weake and ſicke among*

Thus muſt we pray in this time of the plague, that all men may profit by it.

you,

you, and many ſleepe, that is dye: for if we would iudge our ſelues, we ſhould not be iudged, but when we are iudged, wee are chaſtened of the Lord, becauſe wee ſhould not bee condemned with the world. So that if either wee had not ſinned before, or hauing ſinned we had repented vs in time, and iudged our ſelues, God would not thus grieuouſly haue entred into iudgement with vs. For as *Dauid* ſaith, he *is full of compaſſion and mercy, ſlowe to anger, and of great kindnes*: and *will not alway chide, nor keepe his anger for euer*, though wee offend him continually. For if hee ſhould ſtraitly marke our iniquities, and deale with vs thereafter, who ſhould ſtand? that is, no man ſhould be able to abide it. But hee deferreth his puniſhments often, to ſee if men will repent them in time; and in deede he giueth all men ſufficient time for that, and calleth them to it daily: as he did the olde world before the flood, by the preaching of *Noah*, giuing them an hundred and twentie yeeres to repent in: and ſo did hee to the wicked Sodomites by the Miniſtery of righteous *Lot*, before they were conſumed with fire and brimſtone from heauen: and ſo did he to the Iſraelites, and to the Iewes by all his Prophets, before they were carried away into captiuitie: and ſo hath he this long time and often forewarned vs of his iudgements, and called vs earneſtly vnto repentance by the miniſtery of all his faithfull ſeruants in our time, before this plague came vpon vs. So that wee cannot ſay, as the diuell did falſely challenge Chriſt in the Goſpell; *Why art thou come vnto vs before the time?* But when for all this men goe on in their ſinne, and will not bee reclaymed, nor iudge themſelues one whit, hee is conſtrained to iudge vs. Therefore let vs pray that we may profit by it, and all his people alſo euery where: and whoſoeuer haue any ſuch good deſires in them, wee may helpe them with our prayers, and pray that God would giue them their deſire (as the people doe here for the King) for this is according to Gods will.

Pſalm.103.8.

Pſalm.130.3.

Gen.6.3.

Matth.8.29.

And wee may ſafely pray for thoſe that are vnder this viſitation, that God would giue them patience and ſtrength to beare whatſoeuer it ſhall pleaſe God to lay vpon them: for this alſo is according to his will, as the Apoſtle ſaith:

1. Cor. 10. 13. *God is faithfull, which will not ſuffer you to be tempted aboue that you bee able, but will giue the iſſue with the temptation, that yee may bee able to beare it.* So that if any haue this deſire, that they are contented to bee tried euen this way as well as any other, if it bee Gods will, ſo that hee would ſtrengthen them to beare it; we may all of vs further them in their prayers, and deſire God to giue them their hearts deſire. And thus farre alſo wee our ſelues may bee aſſured, that wee haue our part in all the prayers of our brethren this day, and at all times; as wee doe deſire to profit by this hand of God, and to haue patience to doe his will in this, and all other croſſes of his. But as for the remouing of it, wee may and ought to pray, that it may bee in his good time, when it is his holy will, and as it ſhall pleaſe him, ſo it may bee: and that wee might bee willing to waite vpon his leaſure, and preſcribe no time vnto him, nor any meaſure of his dealing, but that his will may bee done, and not ours: as our Sauiour Chriſt prayed in his greateſt agony, *Father, not my will, but thine be done:* then will hee heare vs as hee did him. But if wee ſhall bee impatient and murmur againſt God, and thinke that hee dealeth hardly with vs, in continuing ſo great a plague ſo long; or haue any ſuch wicked deſires in our mindes, which fleſh and blood is ready to offer vnto vs: as wee muſt not dare to offer them vp vnto God, ſo if wee doe, none muſt further them, to deſire God, that hee would giue vs according to our heart. Therefore let euery one examine his owne heart, both for this, and for any thing elſe, that hee prayeth for; and ſee what it is that hee deſireth, and how: that if hee findeth it to bee according to Gods will, hee might haue comfort in the prayers of the Church; for in what caſe ſo euer hee bee, all the Church prayeth

And that they may patiently beare it.

And how farre for the remouing of it.

If we ſubmit our wils to Gods will, then all the Church prayeth for vs.

prayeth with him and for him, *Thy will bee done.* So that if his will bee agreeable to Gods will as it ought, then all good men and women pray for him continually in all his troubles, both of body and minde. And truly this is and may bee a great comfort for vs at all times, and in all diſtreſſes, that in what eſtate ſo euer wee bee, night and day, if wee pray vnto God, if wee can bring our hearts to this, that the deſire of them bee according to his will: and though wee would faine haue this and that, yet euermore with this condition and no otherwiſe, if it bee his bleſſed will; and wee ſubmit all our deſires to his holy will, and bee contented, that not ſo much our wils, as his might take place: then the whole Church euery where prayeth for vs, and will doe: as they did heere for *Dauid:* and ſo wee neede not doubt but God will heare vs and them in his good time, that ſo wee might waite patientlie vpon him.

But many men haue ſuch wicked and vngodly deſires, and the purpoſes of their heart are ſo bad, as they dare not commend them vnto God, but hide them from him as much as they can. And though ſome do ignorantly & preſumptuouſly pray to God to fulfill their fooliſh and ſinfull deſires; yet none can pray for them, neither haue they part in the praiers of the Church, and ſo God heareth them not. And this is that which the Apoſtle ſaith to the Iewes, *Yee aske, and receiue not, becauſe yee aske amiſſe, that yee might lay the ſame out on your pleaſures.* Where hee ſaith, that becauſe they did aske worldly things, firſt with an vnſatiable mind, and then to a wrong end, euen to conſume them vpon their owne luſts, and not that they might glorifie God in doing good, and ſo it was not according to Gods will: therefore they had them not; for ſuch deſires of the heart God will not graunt. They that are couetous, they haue ſuch deſires in their hearts for the world, that neither themſelues, nor any for them can pray, that God would graunt them, and giue them according to their heart. *For they that will be rich, fall*

Many mens deſires are ſo wicked, that they are not to be commended to God or men.

Iam.4.3.

As the deſires of couetous men.

1.Tim.6.9.

fall into temptation and ſnares; and into many fooliſh and noiſome luſts, which drowne men in perdition and deſtruction: for the deſire of money is the roote of all euill, which while ſome luſted after, they erred from the faith, and pearced themſelues through with many ſorrowes. This is a wonderfull, yet a true ſaying; For if euery couetous man might haue according to his deſire; what ſhould become of all the world? al ſhould be little enough for themſelues. Nay what ſhould become of themſelues? they would aske that that ſhould be hurtfull for them. As it is written of one, that hee deſired that all that hee touched might be gold, and it was granted vnto him: and by this meanes hee ſoone ſtarued for want of meate and drinke: for not onely his cuppes and diſhes at his touching were turned into gold, but euen the meate and drinke that was in them: and ſo could neither eate nor drinke any thing: and thus his deſire through couetouſnes was not onely fooliſh, but alſo noiſome and hurtfull, as the Apoſtle ſaid, whereby hee was drowned in perdition and deſtruction. Which though it bee but a meere fable, and poeticall fiction, yet it doth ſhew the truth of this that wee ſpeake of: namely, that couetous men: deſires many of them are ſuch, that they are not to bee deſired of God. Other men their hearts are ſo full of hatred and malice, that all their deſires for the moſt part tend to the hurt of others, and to the good of few, eſpecially they deſire the hurt of thoſe whom they account their enemies: if they might haue their deſire (I ſpeake not of the Papiſts onely, for then none of vs ſhould be aliue) but of ſome other that profeſſe the Goſpell, many of their neighbours ſhould bee a great deale worſe than they are. I pray you what had become of all the nation of the Iewes, and of the whole Church of God, if malitious *Haman* had had his diuelliſh deſire; who ſought in one day to kill and to deſtroy all, both yong and old, children and women? Againſt theſe and ſuch like, *Dauid* teacheth vs to pray thus; *Bring not their deſires to paſſe.*

And of the malitious.

Hest. 3.13.

Pſal. 104.6.

Others

Other haue their hearts full of the luſts of the fleſh, and the ſaying of our Sauiour Chriſt is verified in them: They looke on a woman and luſt after her, and ſo they commit adulterie with her in their heart: and they haue many vngodly deſires this way, which they cannot bring to paſſe: yet can they not themſelues, or any for them pray, that God would grant them their deſire, and giue them according to their heart: and ſo they conſume and pine away in their wicked deſire. as *Amnon* did; of whom it is ſaid, That he was ſo ſore vexed, that he fell ſicke for his ſiſter *Tamar*, for ſhee was a virgin, and it ſeemed hard to him to doe any thing to her: and that wicked deſire coutinued vpon him, that from day to day he waxed leane, becauſe he could not accompliſh his filthy deſire. Of theſe & ſuch like the Pſalmiſt ſaith, The deſires of the wicked ſhall periſh; that is, God will not fulfill, but diſapoint them of their wicked deſire: and ſo may we pray, not for them, but againſt them; and ſo no doubt doth the whole Church of God pray againſt ſuch continually. To be ſhort, ſome are ambitious and proud, and ſeeke the ouerthrow of others for the rayſing vp of themſelues; as ſome traitours haue done in our time, though they haue not preuailed: And ſo did *Abſalom* conſpire againſt his father, & *Achitophell* did help him with counſel in that action: but *Dauid* praid againſt thē, & ſaid, O Lord, I pray thee turne the counſell of *Achitophell* into fooliſhneſſe: and ſo God did heare his prayer, and did ouerthrow his wicked counſell, & diſappointed *Abſalom* of his ambitious deſire. And not onely by this example, but otherwiſe he hath taught vs generally to pray againſt all ſuch: Fulfill not ô Lord their deſire, leaſt they be too proud. Thus we ſee, that no wicked man that hath his deſires diſordered in any kind whatſoeuer, and will not ſubmit them to the word of God, can looke to haue any part in the prayers of the Church generally, or of any godly man or woman particularly, be they neuer

Mat. 5.28. And of the voluptuous.

2. *Sam.* 13.2.

Pſal. 112.10.

And of the proud and ambitious.

2. *Sam.* 15.31.

Pſal. 140.8. Theſe men haue no part in the prayer of others.

ſo neere thē, or wiſh they neuer ſo well vnto them. And we our ſelues muſt looke to our deſires, leaſt we be depriued of the benefit of the praier of others: For as if our hearts be ſound & vpright with God, and we deſire nothing but according to the will of God, then all pray for vs, & euery where by vertue of the communion of Saints we inioy the fruit of the prayer of the Saints; ſo if our hearts be turned from God by our crooked wayes, & we deſire things that are vnlawfull, then all forſake vs, euen our deareſt friends, and none can pray for vs in any faith. And we had need to be put in mind of this doctrine, becauſe for the moſt part our minds are more ſet vpon earthly things, than vpon heauenly, & we are more readie to lay vp our treaſures here on earth, than in heauen, where the true treaſure is: and ſo becauſe where the treaſure is, there will the heart be alſo, as our Sauiour Chriſt ſaith in the Goſpell, therefore wee deſire earthly things aboue heauenly; and ſo our hearts deſire being not according to Gods will, none can pray for vs, that God would graunt them: and ſo through our owne default, we looſe the comfortable fruit of the prayer of others: and whereas prayer is compared vnto ſtriuing, when we ſtriue about things ſo vnlawfully, none can ſtriue with vs. Therefore let vs not haue ſuch running luſts, and wandering deſires as the men of this world haue, who deſire earthly things, and ſay (as *Dauid* deſcribeth them) VVho wil ſhew vs any good? But let vs pray, as he teacheth vs there, Lord lift vp the light of thy countenance vpon vs: and let vs eſteeme of that, as he doth there, aboue all worldy things, ſaying, I ſhall haue more ioy of heart thereby, than they had, when their wheat and their wine did abound. And then we are ſure, that our deſires be well ordered, and ſo all good men will help vs in their prayers, & ſay of vs as the people do here of their King, *The Lord graunt thee according to thine heart.*

Pſal. 125. 5.

Math. 6. 20. 21.

Nor haue any vnlawfull deſires.

Pſal. 4. 6.

If then at any time we haue asked any thing at the hand

hand of God, and haue not receiued it, let vs conſider what it is, and how we haue asked it: if it be any thing that is euill, as the deſtruction of our enemies, the curſe of God vpon our neighbours, whereas we ſhould rather bleſſe them, as the Apoſtle ſaith, knowing that we are called to be heires of the bleſsing of God; then no marualle, if God do not giue vs our deſires. Or if it be a lawfull thing, yet we deſire it not lawfully, that is, not according to Gods will; as for example, If we deſire earthly things aboue heauenly, as moſt doe: or as concerning this viſitation of the plague, if we more deſire that it might be taken away, than that we our ſelues and others might profit by it: & generally, if we more deſire health and wealth, eſtimation and worldly proſperitie, than faith and repentance and the true feare of God, and ſuch like; then theſe deſires of our hearts no marueile if God graunt not. Or againe, if we deſire not theſe outward things, ſo that we can be contented to want them, if it be not Gods will to giue them; and to ſay with the Apoſtle, I can be abaſed, and I can abound, euery where and in all things I am inſtructed both to be full, and to be hungry, and to abound and to haue want; and what ſtate ſoeuer I am in, therewith to be content. For otherwiſe neither can we pray our ſelues, nor other for vs, That God would giue vs according to our heart; becauſe the deſires of the ſame are not faſhioned according to his will. Therefore both for the remouing of this plague, and for all other things we muſt be of that mind that *Dauid* was, when by the conſpiring of his ſonne *Abſalom* he was driuen out of Ieruſalem: who ſaid, Carie the Arke again into the citie; if I ſhall find fauor in the eyes of the Lord, he will bring me againe, and ſhew me both it, and the tabernacle thereof: But if he ſay thus, I haue no delight in thee; behold here I am, let him doe to me as ſeemeth good in his eyes. Thus he reſigned both his kingdome and life into Gods hands, to haue

If we aske, and haue not, let vs examine, and correct our deſires.

1. *Pet.* 3. 9.

Phil. 4. 12.

How we ſhold pray concerning this plague, if we will be heard.

2. *Sam.* 15. 25.

them or looſe them according to his will; and then he receiued againe of God both the one and the other: for *Abſolon* was deſtroyed, and he ſafely returned into Ieruſalem. So ſhould we now much more receiue life and health in this great mortalitie, if we did pray for them with theſe minds, that as *Abraham* was willing to offer vp his ſonne *Izaack* vnto God, and then he reſtored him vnto life as it were againe, ſo we be willing to haue all, if it be Gods will, then will he reſtore all things vnto vs againe. Therefore if God giue vs not that which we ask, let vs thus profit, to the examining and conuerting of our deſires.

Heb. 11. 17, 19.

The comfort of thoſe that haue good deſires: and the vexation of them that haue euill.

But to conclude for this time, whereas all men generally deſire, that they might haue their heart ſatisfied, and that whatſoeuer they haue a mind to, they might haue it: and this all ſorts couet and ſeek after, and therein conſiſteth great contentation and quietneſſe of mind, That we haue our deſires in all things: let vs nouriſh in vs continually none but good deſires, for thoſe God will fulfill. But if we haue wicked and vngodly deſires in our mind, as the Lord will not fulfill them, ſo this ſhall be no ſmall croſſe vnto vs, that we are abridged of our deſires. So that all they that ſo liue, that they make conſcience euen of their deſires, and labour to keepe them within the compaſſe of Gods word and will, their life is moſt pleaſant and comfortable, & full of contentment, for they ſhall ſooneſt haue the deſires of their heart from time to time. But if we giue ſcope to our affections, and ſuffer our deſires to range beyond the bounds of Gods word and will, as therein we diſpleaſe him, that they are ſo vnruly; ſo we ſhall not be quiet, for God will croſſe them, and not ſuffer vs to proſper in our wicked deſires. For though the wicked many times doe ſo, for their further condemnation, who often haue more than their hearts deſire: yet this is the ordinarie portion of Gods children, that if their deſires be good, God will fulfill them:

them: as theſe of *Dauids* were, and therefore God did ſo vnto him, as he confeſſeth, Thou haſt giuen him his harts deſire. But if they be euill, he will keepe them from them: and we are to pray, that he would doe ſo, to that end, that we might ſeeke to purge our hearts from all ſuch ſinfull deſires. And God graunt, that we may thus profit by the not hauing of our deſires, to examine them whether they be good or ill, and to amend whatſoeuer is amiſſe: and ſo ſhall it be more profitable for vs, to be hindered in ſuch deſires, than to haue them fulfilled. But we ſhall haue occaſion to ſpeake more of this the next day: in the meane time let this be ſufficient. *Pſal.* 21. 2.

The thirteenth Sermon vpon the fourth verſe.

And graunt thee according to thine heart, &c.

Oncerning theſe words, beſides that that hath ben obſerued out of them alreadie, it is further to be conſidered; that whereas hee had willed them, in the tenth verſe, to pray that God would heare his prayers, and that he would euidently ſhew, that he had done ſo: and now, that he would giue him according to his heart: he declareth, that as when he prayed vnto God, he would doe it not with his lips only, but from the bottome of his heart; ſo hee would haue the Lord to take knowledge of his prayer from the deſires of the ſame, and giue him thereafter: and ſo to ſhew that he had heard his prayer, by giuing him his hearts deſire. From whence we learne, what is the nature of true prayer; euen that it isan inward deſire of

True prayer is a deſire of the heart.

the heart vnto God for ſome thing: which he, that is the onely ſearcher of the heart, knoweth, and ſo is able to ſatisfie. VVhich is ſo to be vnderſtood, not that we ſhould vſe no words at all in prayer, for they are ſometimes neceſſarie; as not only when many pray together, that one ſhould ſpeake out aloud, that the reſt might heare and ſay Amen: but euen many times when we pray alone by our ſelues, that by our ſpeech our minds might be ſtirred vp, and alſo kept vpon that that wee ſpeake. But euen then, the ſubſtance of our prayer is in the deſire of the heart, and our words are but ſignes to teſtifie and declare the ſame: ſo that there can be no true prayer at all without the deſire of the heart, but there may be very effectuall prayer without words: and when in prayer both doth concurre, words, and deſires; God reſpecteth this later more than the former, and the deſires of our hearts doe crie lowder in the eares of the Lord of hoaſts, than all the words that we can vſe, be they neuer ſo many and ſo vehement. And though deſires without words are effectuall, yet words without the deſire of the heart is nothing worth: and therefore *Dauid* though he vſed both, yet here nameth this onely: and after, when he giueth thankes to God for hearing of his prayers, though hee nameth both, yet hee placeth this firſt, as the chiefe, ſaying, *Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips.* Therefore when we pray, let vs prepare our hearts, that they may be full of holy deſires: and in prayer let vs hold out in them, and not ſuffer them to fall; for when they decay and die, then doe we ceaſe praying, though our lips mooue ſtill neuer ſo faſt. And ſo all they that pray in a ſtrange tongue, and know not what they ſay (as is the manner of the Papiſts) and ſo cannot poſsibly haue any deſire in their heart of that that they ſpeake, doe not pray at all. And therefore though they boaſt greatly of prayer, and ſay, that they did continually pray, becauſe

Though words be vſed, yet the deſire of the hart is the chiefeſt.

Pſal.21.2.

cauſe they had their beads about them, and their lips were going; yet in truth there was not, neither could there be any prayer at all among them. And beſides all they in our daies, who in the time of prayer haue their minds otherwiſe occupied, than about that that is prayed for; though they kneele downe, lift vp their eyes and hands, and ſay Amen with the reſt; do not pray one whit, but are as farre from praying as can be, though they ſeeme vnto others to pray very deuoutly. Therefore when we come hether to the houſe of prayer, to pray together, and one of vs for another, they, and they only, haue the benefit of common prayer, who haue their minds attent vpon that that is ſaid, and deſire from their heart the ſame thing with the reſt. For here we pray to God, that he would giue to euery one according to his deſire: if then either they be aſleepe, or talking, or gazing about, or otherwiſe buſie; then we pray that God would giue them nothing, for they deſire nothing. And hereunto agreeth that, which the virgine *Marie* ſaith in her ſong, *He hath filled the hungry with good things, and ſent away the rich emptie.* VVhere ſhe confeſſeth, that thoſe who deſire good things of God earneſtly, as the hungry and thirſtie deſire meat and drinke, thoſe he filleth, and beſtoweth plentifully vpon them vnto their contentment: but they that are rich, and full as it were in their owne opinion, and ſo deſire nothing of God as they ſhould, they receiue nothing, but are ſent away as emptie as they come.

Without which, words are not regarded.

Luk. 1.53.

And this is ſo certaine, that in prayer God looketh into the heart wholly, that if that be mooued to deſire earneſtly, though we ſpeake not a word, it is ſufficient, he knoweth well ynough what we pray for, and will graunt it as ſoone, as though we had vſed all the words that might be to perſuade. For thus it is ſaid of *Hannah*, when ſhe prayed in the temple, becauſe ſhe was barren: She ſpake in her heart, her lips did mooue only, but her voice

1. *Sam.* 1.13.

voice was not heard: and when *Hely* thought that ſhe had beene drunken, becauſe he ſaw her lips mooue, but heard no voice, and told her of it, ſaying, *How long wilt thou be drunken:* ſhe anſwered, and ſaid, *Nay my lord, but I am a woman troubled in ſpirit, and haue poured out my ſoule before the Lord.* Then he praied vnto God for her, that he would graunt her this petition that ſhe had made in her heart without words: and the Lord did ſo, and gaue her a manchild, which ſhe prayed for, as her ſelfe doth afterwards confeſſe. Thus we ſee, that God heareth the deſire of the heart, when there are no words; as on the contrarie, he careth not for all the words that can be vſed without this deſire. After this manner alſo did *Nehemiah* pray, and was heard: for when he was waiting at the Kings table (for he was his butler) by reaſon of the ill newes which he heard of the Church of God a little before, it was perceiued that his countenance was more ſad than it was wont to be in former times, and the king asked him the cauſe of it, ſeeing that he was not ſicke, and ſaid, certainely it was nothing elſe but ſorrow of heart. Then *Nehemiah* told him the cauſe of it; and the king moſt gratiouſly bad him require what he would: and ſo he deſired of him, as it is ſet downe there. But firſt of all it is ſaid, That he prayed to the God of heauen: which muſt needs be thus vnderſtood, that he did ſtoutly lift vp his mind vnto God, according as the time and place did then require, and deſired him to bleſſe him, and to mooue the heart of the king to be fauourable towards him; for it was not fit for him then to haue kneeled downe, and to haue ſpoken aloud, and ſo haue made a long prayer, when the king was at meat: and ſo he offered vp the deſire of his heart vnto God, though he ſpake nothing, and God graunted it. And this is ſo vndoubtedly true, that God in prayer looketh to the deſire of the heart, that it is ſaid, *That when we know not what to pray, as we ought, the Spirit of God it ſelfe maketh requeſt for*

God heareth the deſire of the heart, whē there are no wordes.

Nehem.2.1.

Verſe 4.

Rom.8.26.

for vs with ſighes, that cannot be expreſſed, and he that ſearcheth the hearts, knoweth what is the meaning of the ſpirit; for hee maketh requeſt for the Saints, according to the will of God. So that when we for paine of bodie or griefe of mind cannot ſpeake one word aright, then the very ſighes and grones which are ſtirred vp in vs, the Lord acknowledgeth, and anſwereth vs according to them. Therefore we muſt hearken to the exhortation of the Apoſtle, and practiſe that, *Pray alwaies with all manner prayer and ſupplication in the ſpirit; and watch thereunto with all perſeuerance and ſupplication*: ſo that what kind of prayer ſoeuer wee vſe (as he ſpeaketh of all manner prayer) whether long or ſhort, with words or without, publicke or priuat, alone or with others, it muſt alwaies be in the ſpirit, and from the heart; and that it might be ſo, he giueth vs counſell to watch thereunto, that is, to haue an eye to our heart, and to ſet a watch vpon the affections of our mind, and ſuffer them not to bee carried away: and this we had need to doe carefully, becauſe elſe they will too ſoone wander ſuddenly before we be aware, as all of vs doe find it to be true by too great experience. *Ephe.6.18.*

Seeing then that prayer is a worke of the heart, and of the ſpirit (as we haue heard) and not of the lips and of the tongue ſo much; euery one that commeth vnto prayer, muſt eſpecially labour in this one point, that he may bring his heart vnto God, and not to ſtand ſo much vpon words. And this muſt be no barre vnto any to keep them from prayer, to ſay, I haue no fit words, I cannot vtter my mind well, I haue a good heart, but my ſpeech is naught, &c. For firſt of all, if we be ſufficiently touched with the feeling of our wants, we ſhall haue words inough to vtter the ſame: for all experience ſheweth, that euery one can complaine well inough to the vnderſtanding of men, of any thing wherein they are grieued, be they neuer ſo ſimple: as the pooreſt creature

If we haue good deſires, the want of fit wordes muſt not hinder vs from prayer.

that is, that is pinched with hunger and thurſt, can aske bread and meat, and no man need to inſtruct him what words he ſhould vſe in ſuch a caſe: and if any be oppreſſed, they cā ſufficiently lay opē their wrongs, we ſee that young children can doe that, and almoſt naturall fooles. Then aſſuredly if we had that inward ſight and feeling of our ſinnes, and of the want of the graces of Gods ſpirit, that we ſhould haue, we ſhould haue wordes inough to vtter the ſame vnto God, and to poure out our whole mind vnto him, and to ſay, Good Lord giue me this, and giue me that. Therefore let vs firſt labour for that, and then the other will ſoone follow, that is, let vs haue the feeling of our own wants, and we ſhall want no wordes in prayer. But ſay, that wee want words indeed: it maketh no matter one whit, God looketh not to that, but to the deſire of the heart: & he heareth that ſooner than the other, nay without the other. *Hannah* ſayd nothing, ſpake not a word with her lips, no more did *Nehemiah* (as we heard euen now) but they both prayed in the ſpirit, and powred out their ſoules before the Lord: and God heard them. Therefore if we could ſay nothing at all, nor ſpeake one word, yet if we doe but ſigh and grone in our hearts, that ſhall be as acceptable vnto God, as all the well ordered words in the world. King *Hezekiah* when hee was ſicke vnto death, prayed moſt earneſtly vnto God for life, and he added fifteene yeares vnto it: but how prayed he then? and what were his words? he ſpeaketh thus of it himſelfe, *Like a Crane or a Swallow, ſo did I chatter, I did mourne as a Doue*: where he confeſſeth, that if God had reſpected his wordes, his paine and feare then was ſo great, that it was more like the chattering of a Crane, and the confuſed noiſe of a doue, than any thing els; yet in his heart he had great deſires, and God ſatisfied them. Let vs pray for our brethren that are viſited with the peſtilence, that God would giue them their hearts deſire, and therefore

For God looketh to the heart.

Iſai. 38.14.

fore that he would put into their minds good and holy deſires: and according to thoſe, when they ſhall be ſo weake, euen at the point of death, & all the powers of the bodie ſhall faile them, that he would deale with them in mercy, either for comfort, or for deliuerance, or for both. And ſo muſt we labour with our own hearts, that not onely they be free from ill deſires, but that they may not be emptie and barren of good; that others may pray for vs, Giue them according to their heart; and we may haue the fruit of their prayers, when our deſires ſhall be good, and euen then when we ſhall not be able to ſpeake a word.

Giue thee according to thy heart, Thus he willeth them to pray for him. But what was he? he was a king, and a mightie prince, therefore if any might haue their hearts deſire, then he moſt of all. For what can a king deſire, but he ſhall haue it? if it may be bought for money, if it may be gotten by ſea or by land, if it may be compaſſed by the wit & ſtrength of men. They can deſire nothing, but there are ynow that will procure it for them: if they be kings and princes, all at their commaund, and are glad to pleaſe them with their deſires in all things: what needed he then to be ſo carefull for this, that he might haue according to his hearts deſire, and that they ſhould pray ſo earneſtly for it? was there any need of it? was there any feare of it? if he had bene a meane man, it had bin another matter; or one that could not haue holpen himſelfe, nor had had any to doe for him: but all ſeeke to ſatisfie the deſires of kings, if it be with the hazard of their owne liues. *Dauid* had experience of this himſelfe, who when he was in an hold, and the gariſon of the Philiſtims was then in Bethlehem, he longed, & ſaid, *Oh that me would giue me to drinke of the water of the well of Bethlehem, which is by the gate.* Then three mighty men brake into the hoſt of the Philiſtims, and drew water out of the well of Bethlehem, and brought it to *Dauid*; who would not

It ſeemeth that all kings may ſoone haue their deſires, and ſo need not pray to God to fulfill them.

2. Sam. 23. 14.

drinke thereof, but powred it out for an offering before the Lord, and sayd, O *Lord be it farre from me, that I should doe this: is not this the blood of the men that went in ieopardie of their liues:* therefore he would not drinke it. Thus though he repented him of this rash and foolish desire, yet we see how soone he had his desire, and how ready his men were to satisfie it, euen in a very hard thing, and wherein they did hazard their liues for him. Hauing then so many worthy Captaines as he had, what might not he presume that they would doe for him? and so why needed he to doubt of any of his desires? The like may be sayd of *Ahab* the king of Israel, when he desired the vineyard of *Naboth*, and could not get it at the first, whereupon he was greatly displeased, and laid himselfe vpon his bed, and would not eat: How soone was there a way deuised for him by his wife *Iesabell*, to satisfie his desires, though it was vnlawfull? And first of all she comforteth him ouer it, and sayd, *Doest thou now gouerne the kingdome of Israel, &c.* as if she had sayd, what, I perceiue thou knowest not who thou art? *Thou art a King, thou mayest haue what thou wilt, one way or other, by might or by wrong, thou needest but desire and haue. Vp, eat bread, and be of good cheere, I will giue thee the vineyard of Naboth, &c.* And then she wrote letters, that he might be accused & condemned of treason, that so it might fall to the king by law, as it did, and as it followeth in that storie. But this is that which principally for our purpose is to be obserued, that she was of this mind, That a king might haue whatsoeuer he desired. And so many foolish people thinke that kings, & noblemen, & rich men, & those that haue wealth inough, they may haue all things after their harts desire, & so haue nothing to crosse them in their desires: so that if they were in their case, they would liue at their hearts ease, for look whatsoeuer they desired, they would haue, & who should hinder them from it? and so they would set their heart at rest, and liue as merrily as the day is long and broad;

1. *King.* 11. 4.

Verse 7.

And so doe many worldlings thinke of themselues, and of others.

and

and they marueil why others ſhould not do ſo, and that they ſhould at any time complaine, that they haue not their deſire. VVherein they are like vnto that Epicure that is ſpoken of in the Goſpell; whoſe ground, when it brought forth fruit ſo plenteouſly, that he could not tell where to lay it, vntill he bethought himſelfe to enlarge his barnes, and then he ſaid to himſelfe: *Soule, thou haſt much goods laid vp for many yeares, liue at eaſe, eat, drinke, and take thy paſtime:* ſo that he thought, becauſe he had wealth ynough, that he might haue his hearts deſire in all things, and be beholding to none but to himſelfe for it, no not vnto God, for he ſpeakes as one that neuer thought of him. But the Lord did diſappoint him of it, and ſaid, *O foole, this night will they fetch away thy ſoule from thee, then whoſe ſhall thoſe things be which thou haſt prouided.* And thus will he ſay and doe to all ſuch fooliſh worldlings or worldly fooles. For it is added, *So is he that gatherith riches, and is not rich in the Lord.*

Luke 12 16.

Verſe 20.

But *Dauid* here ſheweth, that he was of another mind: for though his deſires were neuer ſo good and lawfull in this action, and he had neuer ſo many meanes to accompliſh them (as indeed for his deſire in warre he had as many as could almoſt be deſired; for he had many worthie captaines, and we read not of any the like, as their courage and great valour is ſet downe in the Scripture) yet he beleeued, and would haue his ſubiects to beleeue alſo, that neither himſelfe nor they for him could accompliſh his deſires, but as God ſhould graunt them; and therefore he willed them to pray to God, that he would ſo doe, ſaying, *Graunt thee according to thine heart.* This then is that, that from hence we muſt beleeue, that it is God onely, that doth and muſt accompliſh the deſires of all men and women, and none is ſufficient of themſelues to doe it, be they neuer ſo great and mightie, nor any other for them. And this is the firſt article of our faith, *That we beleeue in God the father almightie,*

2. *Sam.* 23. 18.

But only God giueth to all men their deſires.

mightie, maker of heauen and earth; that is, that he made all things of nothing, and doth ſtill bring al things to paſſe: and therefore as nothing is done without him, ſo he only doth all things, as it is ſaid in the Pſalme: *He hath done whatſoeuer he would, in heauen, and in the earth, and in all the deepes.* So that whatſoeuer good any hath deſired in time paſt, if they haue obtained it, they muſt confeſſe to the glorie of God, that it was not thēſelues, or any other for them, but God alone, that gaue thē their hearts deſire. For though they had theſe meanes, yet God could haue hindered them all, that they ſhould haue done them no good. And therefore that which *Moſes* forewarned the people of Iſrael of, when they ſhould come into the land of Canaan, That they ſhould take heed that they did not aſcribe any to themſelues, but all vnto God, who was the only giuer of the ſame; is true of all other things, when he ſaith thus vnto them: *Beware leaſt thou ſay in thine heart, my power, and the ſtrength of mine owne hand hath prepared me this abundance: but remember the Lord thy God, for it is he that giueth thee power to get ſubſtance to eſtabliſh his couenant, which he ſware vnto thy father, as appeareth this day.* VVhere he forbiddeth them not onely proudly to boaſt of themſelues, but not ſo much as to ſuffer it once to enter into their thoughts: *Say not in thine heart, &c.*

Pſal. 135. 6.

And this we muſt confeſſe in all things that we haue receiued.

Deut. 8. 17.

Thus did *Dauid* confeſſe of himſelfe, that God had giuen him his deſire: & in that Pſalme that he maketh of thanksgiuing for the victorie, he teacheth the people to praiſe God for it, vnder this title, That God had brought to paſſe his deſires: and that he ſaw his deſire vpon his enemies, he aſcribeth it neither to himſelfe, nor to his worthie captaines, but to the Lord, ſaying, *Thou haſt giuen him his hearts deſire.* As if he had ſaid, O Lord, I deſired ſuch and ſuch things in my heart, but I could not procure them to my ſelfe, therefore I prayed vnto thee for them, and I deſired others alſo ſo to doe; and thou haſt giuen

Pſal. 21. 2.

vs the thing that wee deſired, and therefore wee giue thankes vnto thee for it. And this is that alſo, which the Pſalmiſt ſaith of the Iſraelites, whileſt they were in the wilderneſſe: they longed for fleſh, but they could not ſatisfie their owne deſires, though they were neuer ſo many; but the Lord he ſent them meat ynough, and ſo did ſatisfie their deſires, *He rained fleſh vpon them, as duſt, and feathered foule, as the ſand of the ſea: and he made it fall in the middeſt of their campe, euen round about their habitations: ſo they did eat, and were well filled, for he gaue them their deſire.* So muſt we all ſay of our ſelues, for all things that we deſire and haue, euen our meat and drinke, that it is God that giueth vs our deſire. For when as many in the world doe want, and are pinched with hunger, and doe eat and drinke by meaſure and by weight, becauſe they haue not ynough; when as in the meane ſeaſon we eat and drinke of the beſt, and are well filled: muſt we not needs confeſſe to the praiſe of God, that he hath giuen vs our deſire? For many haue as great deſires to theſe things, and yet are in extreame want, and ſo might wee haue beene too, but that God hath prouided better for vs, and giuen vs our deſires, and denied them vnto others. Beſides, ſome that haue much, haue not the heart to beſtow it vpon themſelues, and ſo they deſire, & haue not: and this is one of the vanities of the world that *Salomon* cõplaineth of, *There is one alone, and there is not a ſecond, which hath neither ſonne nor brother, yet is there none end of his trauaile, neither can his eye be ſatisfied with riches: neither doth he think, For whom doe I trauaile, and defraud my ſelfe of pleaſure? this alſo is vanitie, and this an euill trauaile.* Therfore he ſaith, that this is all that a man can haue of all that he poſſeſſeth, *To eat and drinke, and to take his part of them:* and yet to doe ſo, is the ſpeciall gift of God, & all haue it not. And to conclude, thus doth the Prophet confeſſe of others, & of himſelfe: *Lord thou haſt heard the deſire of the poore:* where, by poore he meaneth the humble and lowly, and ſo alſo doe ſome

Pſal. 78.27.

Euen in our meat & drink, wherewith we are ſatisfied.

Eccle. 4.8.

chap. 2.24.

Pſal. 10.17.

tran-

translate it, that is, those that are afflicted and humbled that way: so that all men, rich and poore, must confesse, that it is God that must giue them all their desires. And therefore whether we desire health or wealth, long life, or any thing els; or we desire an end of this grieuous calamitie of the pestilence, and that the places where it is, might at the last be set free from it, and that all places might haue their accustomed health, to the comfort of vs all: God alone is he that must giue these things, or els we shall neuer haue our desires.

And in taking away of this plague.

This doctrine though it be so euident and cleare, as it is, yet few do rightly beleeue it: for if they did, then they would doe as *Dauid* did here in the like case, that is, they would in all things pray to God, that he would giue them their desires. But the most part couet and desire many things, and neuer aske them of God; as though they imagined, that they could haue them without him. So saith the Apostle, and chargeth the Iewes out it: saying, *Ye lust, and haue not, ye enuie and desire immoderatly, and cannot obtaine: ye fight and warre, and get nothing, because ye aske not.* That is, they trusted greatly for these worldly things, one for one thing, and another for another, and they had a world of desires in their mind, and they emuied also others that went beyond them, and had that which they had not, and they did striue and take all the paines that they could to get more; and yet they had not according to their desire, because they asked not those things of God, who onely could fulfill all their desires. So that if a man beleeueth, that it is God onely, that must giue him all his desires, else he shall desire and desire in vaine, as these did; he must commend his desires vnto God in prayer, that he might so doe: and the want of prayer in all our desires, argueth the want of faith in them. All those then that haue their heads occupied about the world, that they haue a multitude of desires in their mind, to this and to that,

We must shew this faith in praying to God to fulfill our desires.

Iames 4.2.

and

and to they cannot tell themſelues what; & do not from time to time aske of God, that he would fulfill them, do not rightly beleeue that he onely can doe it: but truſt to their own wit and policie, to their owne ſtrength and power to thēſelues, or to ſome other. And yet God many times diſappointeth them of their deſires, when they think themſelues ſureſt of them; that they might by experience ſee that in themſelues, which they will not heare out of the word: *Yee luſt, and haue not, becauſe you aske not.* And that I might applie this to the time preſent, and to the occaſion of our meeting: all men deſire, and haue done a long time, that God would ſtay his heauy hand, and that wee might not thus ſtill heare continually of the death of our brethren in ſo many places: But none of vs all can haue our deſires herein, but as God ſhall giue it. Therefore let vs pray vnto him, and aske it of him, (as the Apoſtle willeth vs) and the more earneſtly we deſire it, the more feruently let vs pray vnto God for it: ſo will the Lord graunt it vnto vs in his good time; and ſo ſhall it appeare, that wee doe not onely ſay in word, but beleeue in heart, that he onely can giue vs our deſire. And let vs remember for the further humbling of vs, how many deſires wee haue had in our mind in time paſt, and neuer thought vpon God, or ſought to him for the accompliſhment of them: and ſo no maruaile if we haue miſt of many of them; for God thereby hath puniſhed our vnbeleefe, that we did not by prayer (the fruit of faith) acknowledge that hee was the onely giuer of all our deſires: yea and that we haue deſired many great things, and ſuch as haue concerned vs verie much, and yet haue not asked them of God, and therefore worthily haue gone without them.

And namely our deſire to haue the plague taken away.

And ſeeing God giueth all men their deſires, and we muſt pray to him for them; it behoooueth vs to liue well, and to ſerue him, and to deſire nothing but good con-

tinually: that so he may from time to time giue vs our hearts desire, euen as *Dauid* did here. And then God hath promised to giue vs our desire, as *Solomon* saith, *That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.* VVhere he saith, that the wicked shall be so farre from hauing their desire, that euen that very thing which they feare most, and would most willingly escape, God will bring vpon them: but hee will giue the righteous man his desire. So that if we serue God, and doe liue well: then he will giue vs all our desires, that is, so farre as they be good, and agreeable vnto his will. And thus also is a righteous man described in the word of God, namely, That he is a righteous man, and she a righteous woman, that hath good desires: and so farre God will fulfill them. Therefore that we might pray in faith vnto God for all our desires, we must liue righteously, and looke that all our desires be only good. For though he doth sometime giue the wicked their vngodly desire, and that in many things, as we haue seene it in *Ahab*, and *Iesabell*, and might haue seene it in many more; yea they haue more than their hearts desire: yet it is no blessing at all, but a punishment of God vpon them, to be giuen vp to their owne lusts, to desire euill things, and then to haue their desires: though (I say) he dealeth thus often with the wicked, yet no man can pray for any such thing in faith; neither can he looke for it at Gods hands: and if it should come vnto him vnlooked for, he cannot take it as a blessing from God. VVe are rather to pray, that in all our wicked and vngodly desires he would crosse vs, and neuer suffer vs to thriue in any of our vnlawfull desires: and that shall be a great blessing of his vpon vs, to haue our vngodly desires denied vnto vs. But we shall find it to be true by all experience, that when we haue liued in the best course, and haue had most godly desires, then the Lord hath most often and soonest fulfilled them: so this must teach

Prouer. 10. 24.

What we must doe, that God might fulfill all our desiers.

teach vs to liue well, and to deſire good things of God, that he may ſtill fulfill them.

And the rather that we might beleeue, that God only can and doth fulfill the deſire of all men: we muſt conſider that he can alſo, and doth many time hinder them from their deſires: that though they haue had neuer ſo great a deſire to a thing, yet they could neuer obtaine it. And this is threatned to the vngodly, as a puniſhment from God, that they ſhall not haue their deſire: *He ſhall gnaſh with his teeth, and conſume away, the deſire of the wicked ſhall periſh.* And all experience doth ſhew, that many times he hath fruſtrated the deſires of the wicked. As the deſire that *Haman* had to root out the Iewes; that *Achitophell* had to ouerthrow *Dauid*; that *Iſabel* had to take away the life of the Prophet *Eliah*; that *Pharao* had to oppreſſe the Iſraelits with cruell bondage, and to keepe them ſtill in his land; that king *Herod* had to kill *Peter*: how was he diſappointed of his purpoſe, when he thought all was ſure? for *Peter* was in priſon, & the night before that he thought to haue brought him out to the people, he ſlept between two ſouldiors, bound with two chaines, and the keepers before the dore kept the priſon, ſo that it ſeemed all was ſure ynough: but God ſent an Angell, and deliuered him out of the hand of *Herod*, and from all the waiting for of the people of the Iewes, and ſo diſappointed them all of their vngodly deſires. And all the enemies of *Dauid* that ſought to keepe him from his kingdome, wherof he complaineth, *Why did the Heathen rage, and the people murmure in vaine, &c.* God did laugh them all to ſcorne, and would not ſuffer them to haue their deſire of him, but ſaid, *I haue ſet my king vpon Sion, mine holy mountaine*; as if he had ſaid, hee ſhall be king in deſpight of you all. How were all the great and mightie tyrants, and cruell perſecuting emperours diſappointed of their diuelliſh deſires to deſtroy the poore Chriſtians? So that though they were many,

God can hinder men of their greateſt deſires.

Pſal. 112.10.

Heſter 3.6.

2 *Sam* 17.2.

1 *King.* 19.2.

Exod. 5.7,8.

Act. 12.6.

Verſe 11.

Pſal. 2.1.

and their perſecutions extream and very long, enduring certaine hundred yeares; yet therein they ſo little preuailed, that the number of them ſtill encreaſed: whereupon aroſe that prouerbe, *That the blood of the Martyrs is the ſeed of the Church*, that is, the more that they did put to death, the more did riſe vp in their ſtead. So that the two laſt cruell perſecutors being tyred with the ſlaughter of the Chriſtians, and fretting at this, that they could not haue their deſires of them; in great diſcontentment gaue vp their empire, and led a priuate life. VVhat ſhould I ſpeake of the Papiſts, and of their holy league, who were not yet able to ſatisfie their deſire againſt the profeſſors of the Goſpell, in that wicked practiſe which began at the bloodie maſſacre in Fraunce? And how were all that crue of Papiſts diſappointed of their wicked deſires in the end, here in England, by the death of Queene *Marie*? And what ſhould I ſay of ſome of thoſe bloodie blaſphemous perſecutors, who ſo greedily deſired the death of Gods Saints, that they openly threatened, that they would ſee them burnt; but themſelues by a ſudden death of the hand of God, were taken away before their bleſſed martyrdome. So that all the wicked, be they neuer ſo many and mightie, they cannot haue their deſires alwaies, but God can hinder them as it pleaſeth him, that onely muſt giue to all men their deſires. Therefore when men threaten that they will haue their wils of men, and they will doe ſo and ſo, as *Lamech* did, ſaying, *I will ſlay a man in my wound, and a young man in my hurt*, that is, if any man touch me, I will doe ſo and ſo vnto him: we ſee, that they muſt firſt aske God leaue, or els they ſhall neuer haue their deſires. Nay *Dauid* hath taught vs to pray in faith againſt all the vngodly deſires of wicked men, *Let not the wicked haue his deſire, O Lord, performe not his wicked thought, leaſt they bee too proud. Selah.*

1. *King.* 19. 2. *Gen.* 4. 23.

Pſal. 140. 8.

The

The fourteenth Sermon vpon the fourth verſe.

And graunt thee according to thine heart, and fulfill all thy purpoſe.

THat which ſhould haue beene added the laſt day concerning the former part of this verſe, is this: That whereas we haue heard alreadie, how we ought to ſhew our faith in this point, that we beleeue that God can and doth giue to euery one their hearts deſire, by praying vnto him beforehand for euery thing that we doe deſire: Now it remaineth further to conſider, That if we do beleeue indeed, that God only doth giue to all men their deſires, and that without him they cannot haue them; then we muſt declare this faith of ours, after that we haue our deſires, by acknowledging, that for all things which we haue deſired in the whole courſe of our life, and haue had them, that we are wholly beholding to the goodneſſe of God for them, and ſo praiſe his holy name for the ſame. For if we deſire any thing of a mortall man, and he beſtow it vpon vs, we are bound to confeſſe ſo much, and to be thankefull vnto him for the ſame: then much more vnto God, who mooued the heart of that man towards vs, and made him an inſtrument of his goodneſſe vnto vs, to fulfill our deſires. And thus doth *Dauid* euen for this very thing, confeſſing openly, that God had ſatisfied his deſires, when he ſaith, *Thou haſt giuen him his hearts deſire, and haſt not denied him the requeſt of his lips*: where hee ſpeaketh of himſelfe, and made that Pſalme as a forme of publicke thanksgiuing

Wee muſt praiſe God for all our deſires that haue ben fulfilled.

Pſal. 21. 2.

uing vnto God for giuing him his deſire in the ouer-throw of his enemies. VVe in our time haue deſired many things in our hearts, and we haue not been diſappointed of our deſires: but haue we in all of them ſo conſidered God to be the author of them, that we haue giuen thankes vnto him for the ſame? If we doe rightly examine our ſelues, and call to mind the time paſt, we ſhall find, that for many things for which we haue prayed, *O Lord giue me according to my heart*, we haue not returned with this thankfull confeſsion, *O Lord thou haſt giuen me my hearts deſire, and haſt not denied me the requeſt of my lips.* And this is that that our Sauiour Chriſt complaineth of in the Goſpell, That when ten lepers did meet him, they ſtood a farre off, and all of them lift vp their voices, and ſaid, *Ieſus maſter haue mercie on vs*: and all of them were healed. *But one of them when he ſaw that he was healed, turned backe, and with a loud voice praiſed God, and fell downe at his feet, and gaue him thankes: And Ieſus ſaid, are there not ten cleanſed? but where are the nine? There is none found that returned to giue God praiſe, ſaue this ſtranger.* Thus though all of them had a great deſire to be cleanſed of that foule diſeaſe, and did crie out earneſtly vnto Chriſt for it, yet but one of them did teſtifie his faith, that he had receiued this benefit of Chriſt. And this is a common fault in the world, that ſcarce one among ten, when they haue their deſires, and that of God, and when they haue asked the ſame of him, that are mindfull to giue thanks vnto God that gaue them their deſire. Many in their wants come to Chriſt, and ſay *Miſerere*, to haue their deſires ſatisfied; but few afterwards returne with *Alleluia*, to giue praiſe vnto him for the ſame. This is that then, which the Pſalmiſt not without iuſt cauſe ſo often & ſo earneſtly calleth vpon men for, and all ſorts of men: That when they haue bene in great affliction ſome one way & ſome another, and ſo for their reliefe and comfort, they haue deſired this and that according to their ſeuerall eſtates; that when

But moſt men faile greatly in this praiſe.

Luke 17.12.

when God hath deliuered them, and giuen them their deſire, they would as well by giuing thankes vnto him declare, that they beleeue that he onely did ſatisfie their deſire, as they did before by praying vnto him. For hee ſaith, *That ſome haue bene in captiuitie, and ſcattered into the enemies land, and there they haue wandered in the wilderneſſe and deſert out of the way, & found no citie to dwell in; both hungrie and thirſtie, and their ſoule hath fainted in them. Then they cryed vnto the Lord in their trouble, and he deliuered them from their diſtreſſe. Let them therefore* (ſaith he) *confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men: for he ſatisfied the thirſtie ſoule, and filled the hungrie ſoule with goodneſſe.* VVhere he prouoketh them to be thankefull, acknowledging of the goodneſſe of God with prayſe, when they haue found by experience how he hath ſatisfied their deſires; and would haue them ſhew that they beleeued, that God gaue them their deſires, by a thankfull acknowledging of the ſame. And ſo afterwards in the ſame Pſalme he ſpeaketh of others, whereof ſome are deliuered from ſickeneſſe and from death, and ſome from priſon and yrons, and ſome from extreme hunger; and all theſe according to their owne deſire: for he ſaith of all them, *Then they cried vnto the Lord in their trouble, and he deliuered them from their diſtreſſe:* and would haue all of them likewiſe confeſſe, to the glory of God, and the good of others, That God had giuen them their deſire: when he ſaith thus, *Let them therefore confeſſe before the Lord his louing kindneſſe, and his wonderfull workes before the ſonnes of men: and let them offer ſacrifices of prayſe, and declare his workes with reioycing: and let them exalt him in the congregation of the people, and praiſe him in the aſſembly of the Elders.* VVhere we ſee, that though he confeſſeth that all of them in their ſeuerall troubles doe cry vnto God for helpe, as beleeuing that he onely can giue them their deſires: yet he doth not ſay, that all after their deliuerances doe declare their faith in Gods prouidence, by giuing him thankes:

Pſal. 107. 3.

Verſe 13.

Verſe 21.

Verſe 23.

thankes: but this he exhorteth them vnto, and wisheth that it might be so, saying, Let them therefore confesse before the Lord his louing kindnesse: or, oh that they would thus doe. Shewing that though it be mens duty, yet many of them are so farre from it, that it is rather to be wished and desired, than to be looked for at their hands. Therefore if it shall please the Lord to be mercifull vnto vs, and this way to giue vs our desire, by taking away this grieuous rod from our backes, and causing this pestilence to cease, which hath a long time walked in the darkenesse, and destroyed at noone day; and of which there hath fallen a thousand on the one side, and ten thousand on the other: we must remember to bee thankefull vnto him for it, and let him haue as many prayses from vs for giuing vs our hearts desires, as now he hath prayers for it: and let vs remember it the rather, because we are more prone to crie vnto God in our troubles, as others haue done, than we are afterwards to confesse his louing kindnesse, and his wonderfull works before the sonnes of men; and to exalt him in the congregation of the people, and to praise him in the assembly of the Elders, as we haue heard euen now out of the Psalme. And let vs be heartily sory that for so many desires of ours, both for soule and body, for our selues and ours, we haue bene so vnthankefull; which might iustly moue him to abridge vs now, and to cut vs short of our desire in this thing, which doth so greatly concerne the good of vs all, and of many thousands of our brethren. And this is that, which we haue to obserue out of the first part of this verse.

So must we do when he shall giue vs our desires, in taking away the plague.

Psal. 91. 6.

Fulfill all thy purpose or counsell.

The second followeth after this manner: *And fulfill all thy purpose*. This latter part of the verse conteineth almost the very same petition that the former did, saying that here is somewhat more, namely, that whereas men, when they haue a desire vnto a thing, and would faine haue it, they begin to bethinke themselues how

and

and which way to accompliſh it: and then taking counſell with themſelues or others, they deuiſe and determine to doe ſo and ſo: as *Dauid* might doe in this caſe. This counſell of his and purpoſe, whatſoeuer it was, he willeth them to pray to God for him, that he would fulfill, that ſo he might haue his deſire, and Gods prouidence might be ſerued thereby. This word, Purpoſe, the moſt and the beſt doe tranſlate, Counſell. And ſo the meaning of it is, that whatſoeuer he ſhould aduiſe himſelfe to doe by good counſell, for the effecting of his deſire, and whatſoeuer things he ſhould put in practiſe vpon mature deliberation to that end: that that counſell and thoſe meanes God would bleſſe, and giue a good ſucceſſe vnto, and ſo bring the thing to paſſe. So that we ſee with what humilitie and diſtruſtfulneſſe of himſelfe he ſpeaketh, acknowledging his owne inſufficiencie to be ſo great, that hee was ſo vnable of himſelfe to bring to paſſe his owne deſires, though they were good, and in a lawfull cauſe; that when he had taken the beſt counſell for it, yet that ſhould be in vaine and altogether fruſtrate, and doe him no good at all, vnleſſe God bleſſe it. Therefore here he prayeth vnto God for his bleſsing vpon his conſultations, and good purpoſes, and deſireth them to help him with their prayers therin: both that God would direct him to thoſe meanes that might beſt ſerue his prouidence, and that he would giue good ſucceſſe vnto the ſame; and that he might not fall into any vaine courſes, or as it were crooked wayes, which the Lord did not purpoſe to worke by. This then muſt pull down the high minds of thoſe proud conceited men, who thinke ſo highly of themſelues and of their owne wit, that they preſume that for euery thing they are all ſufficient of themſelues: for in all matters that ſhall befall them, they can tell preſently what to doe, they can tell how to aduiſe themſelues ſufficiently, they haue counſell ynough at home, and ſo can bring all their

They aske of God good counſell, and the ſucceſſe of the ſame.

matters to passe. For though I graunt it to be true, that it is a great blessing of God vpon any, that in time of need they know what is to be done (for many times for want of good counsell men are in doubfull matters greatly perplexed, and almost at their wits end:) yet they must thus thinke, that when they haue the best aduise that can be from themselues or others, yet the successe of it depends only vpon the blessing of God: and so they must seeke vnto God for it, as *Dauid* doth here, though he was very wise of himselfe: For it is sayd of him when he was but young, *That when the princes of the Philistims went foorth, at their going forth to warre, he behaued himselfe more wisely than all the seruants of Saul; so that his name was much set by.*

1. Sam. 18. 30.

And for the repressing of this foolish presumption of our owne wisedome, to be able to bring all matters to passe, the Prophet *Ieremie* giueth a good lesson, saying, *Thus saith the Lord, let not the wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches: but let him that glorieth, glory in this, that he vnderstandeth and knoweth me.* For though a man haue wisedome to deuise, strength, and riches to bring to passe, (and where these three concurre there is likelihood of great matters) yet euen then God onely bringeth the purpose to passe. For either we shall not resolue vpon the best, or take good counsell when it is giuen vs, or if we doe, God can destroy it. This we see to be true in the counsell of *Achitophell*, who was one of the wisest men of his time, in so much, that that which he counselled, was like as one had asked counsell at the oracle of God: when in the conspiracie of *Absalom* he gaue counsell one way, and *Husbay* the Archite gaue counsell another way; though the first counsell was best at that time, yet it was not followed: but all of them sayd, *The counsell of Husbai is better than the counsell of Achitophell*: For the Lord had determined to destroy the good counsell of *Achitophell*,

Jere. 9. 23.

God onely establisheth and ouerthroweth mens counsels.

2. Sam. 16. 23.

Chap. 17. 14.

phell, that he might bring euill vpon *Abſalom*. Thus we may here learne that it is in God onely to ouerthrow or to eſtabliſh the counſels of men, euen of the wiſeſt, according as he is purpoſed to doe good vnto, or bring euill vpon them. So was it alſo in the dayes of King *Reboboam* the ſonne and heire of *Solomon*, when in the beginning of his raigne the people came vnto him with this petition, *That he would make the grieuous yoake which his father had put vpon them, lighter, and they would ſerue him* : and he bad them depart for three dayes, and then come againe for an anſwere : and in the meane time he asked counſell of the wiſe, auncient, experienced men, which had ſerued his father; and they gaue him good counſell, that he ſhould yeeld to them in this requeſt : and he after conferred with the young men, who had bene his pages and brought vp with him, and they gaue him ill counſell, (as appeared by the ſequell) That he ſhould take it vpon him like a king, and ſpeake roughly vnto them: and ſo he did, refuſing the good counſell of the auncient men. And thus though their counſel was good, God did not fulfill it; and though it was offered vnto him, he did not take it; becauſe the Lord would bring that vpon *Solomon*, which he had threatned by *Ahiiah* the Prophet, *That for their idolatrie, ten tribes ſhould be rent away from his kingdome, in the dayes of his ſonne* : as alſo came to paſſe: for when they heard the anſwere of the king, ten tribes fell away to *Ieroboam*, and could neuer be recouered. So that whenſoeuer we determine to doe any thing, as we ought to take counſell, and doe nothing raſhly and vnaduiſedly, as many doe (for then we ſhall thriue thereafter:) ſo we muſt alſo beleeue that God muſt bring all things to paſſe, and ſo pray to him for it continually. So that all men when they haue the beſt counſell in the world, if it were as good as *Achitophels*, they muſt ſeeke to God by prayer for his bleſsing vpon it, if they will haue things to thriue & proſper with them.

2. *Chron.* 10. 4.

1. *King.* 11. 31.

When we haue taken the beſt counſell, we pray to God for the ſucceſſe of it.

And this is true in all things: as if we haue to deale with men that ſeeke to oppreſſe vs any wayes, we muſt take the beſt counſell that we can to defend our ſelues, and then pray to God, that hee would bring things to paſſe: otherwiſe our owne counſell and purpoſe ſhall doe vs no good againſt their oppreſsions. So was it in the time of the Iewes captiuitie, when *Haman* for malice that he bore vnto *Mordecay*, ſought his deſtruction; and becauſe his malice was vnſatiable, he thought it too litle to lay hands vpon him onely, but becauſe they had ſhewed him the people of *Mordicay*, he ſought to deſtroy all the Iewes at once that were throughout the whole kingdome of *Ahaſhueroſh*: & to that end vnder the colour of the kings profit, he gat a decree to be ſealed with his ſignet, That vpon ſuch a day all of thē ſhould be rooted out & deſtroied, both young & old, women & children. This ſeemed vnto him very good pollicie to bring his purpoſe to paſſe; and when the poſts with the kings letters were ſent out into all places, he might hauethought himſelfe ſure of it: but God did not proſper it, and ſo it came to naught, and his purpoſe was diſappointed, becauſe God did not fulfill it. And afterwards when *Zereſh* his wife & all his friends gaue him this counſel, That ſeeing he was in ſo great fauor with the king & the queen, as to be inuited with the king vnto a banquet which the queene had prepared, and none but he was inuited; that he would make a gibbet of fiftie cubites hie, and in the morning when hee went vnto the king, that he would ſpeake vnto him, that *Mordecay* might be hanged thereon; and then he ſhould goe ioyfully with the king vnto the banquet. And that alſo pleaſed *Haman* well, and he purpoſed to doe ſo. But this tooke no place neither, becauſe God did not proſper it, but contrariwiſe himſelfe was hanged on it by the commaundement of the king: and thus he could not bring his purpoſes to paſſe, becauſe God did not fulfill them. But on the other ſide, when

Heſt. 3.6.

Chap. 5.14.

when *Heſter* and *Mordcay* did heare of this wicked decree, and did aduiſe with themſelues what was beſt to be done for the ſafegard of the life of the Iewes; and at the laſt did reſolue vpon this, That the queene ſhould goe Chap. 4. 8.
in to the king, and make ſupplication for her people: and ſhe did ſo. This good counſell, and the ſucceſſe thereof, they commended vnto God in prayer, yea in faſting and prayer, three daies and three nights together; and this God bleſſed, and brought it to paſſe: ſo that they had libertie from the king, both to ſtand for their owne Chap. 8. 11.
liues, and to deſtroy all the power of the people that vexed them, both children and women, and to ſpoyle their goods: and they did ſo. And truly, if all men in all controuerſies which they haue with their aduerſaries, would firſt take good counſell, according to Gods word; and then acknowledge, that the ſucceſſe of it is in Gods hand, and pray earneſtly vnto him for it: they might proſper more in their ſuites at the law, than they doe. But becauſe they neglect this, and for the moſt part ſeeke for craftie counſell, ſuch as hath no promiſe of Gods bleſsing, becauſe it is contrarie to the law of charitie; and then in ſuch caſes they neither doe nor can pray to God for his bleſsing vpon it, that he would fulfill all their counſell: therefore it is not ſo. And thus we ſee, why ſome are ouerthrowne in their good cauſes: namely, they ſeeke not to God, that he would fulfill all their counſels, but thinke themſelues ſufficient without his bleſsing, and ſo God leaueth them to themſelues, that by experience they might ſee it to bee otherwiſe. Therefore let vs profit vnto our dutie by other mens harmes.

Furthermore, whereas *Dauid* was a king, and now gone out to warre, and willeth the people at home to pray to God for him, *That hee would fulfill all his purpoſe and counſell*; wee muſt vnderſtand thus much, that as he was wiſe himſelfe, ſo he had his counſell both for

warre and for peace, as all kings haue; and they were to aduise him in euery action what was best to be done: yet he rested not in that, but desireth the people, that they would pray, That God would fulfill all, which by his grace they should determine: and they did so. So must we doe for the kings highnesse. And though he be godly and wise himselfe, and hath many worthie noblemen of his most Honourable priuie Counsell, who are of great wisedome and long experience: as they must not rest in their owne deuices, but commend them vnto God in prayer, and desire others also that are about them, that they would doe so; and by this meanes might they greatly prosper: so is it our bound dutie to pray vnto God for them, that he would blesse their consultations, and bring them to passe, for the good of his Church, and profit of this realme. And as they doe weekely meet at the Counsell table, and sometime oftner, for matters of State; so we should continually commend them to God in all our prayers: so shall we haue the benefit of our owne prayers, when God shall fulfill the good things that they purpose. And as we ought to doe thus alwais, so especially against the Parliament, we should pray that God would fulfill all the good purposes of that great assembly, for the rooting out of Poperie, and all remnants of superstition, and all other abuses, and for the establishing and enlarging of the preaching of the Gospel, and all other good orders in all places. Otherwise we see, that good counsell may be giuen, but not followed; and if it be, yet not brought to passe: and so there shall not that good be done that might, and which many good men in the Parliament house intend. Therefore as we desire to enioy the common benefit of our time, so let vs pray, not onely for the King, but for all our gouernors in the Church and Commonwealth, That God would fulfill all their purposes.

We ought to pray that God would blesse the consultations of the king and his counsellors.

Especially all consultations in the Parliament house.

Then ought we much more thus to pray for our

selues,

ſelues, if we were a great deale wiſer than we are; for when we haue taken the beſt aduice, and thereupon do things to one end, they may fall out to another, yea cleane contrarie to that which we purpoſed, and ſo we ſhall be diſappointed. As for example, in matters of mariage (which is an ordinarie thing) ſome think to ioyne themſelues or their children in alliance with ſuch and ſuch, hoping thereby to aduance their houſes: but it falleth out otherwiſe, and by that meanes they come to ruine, and ſo God doth not fulfill their purpoſe. And this was the very caſe of king *Iehoſhaphat*, who ioyned himſelfe in affinitie with *Ahab* king of Iſrael, by ioyning his eldeſt ſonne *Iehoram* in marriage with his daughter: and though *Iehoſhaphat* had riches and honour in abundance, yet the king of Iſrael was greater than he, as hauing more tribes and people to rule than he, and ſo his kingdome much bigger: yet that was the cauſe of the ouerthrow and vtter ruine almoſt of his houſe. For, to ſay nothing of this, how *Edom* preſently rebelled, and fell away from him, and made a king ouer them; nor how *Iehoram* fell into idolatrie after the manner of the kings of Iſrael, and compelled the people thereunto; for which he came to a miſerable end, being ſicke of ſore diſeaſes, ſo that his guts fell out at the end of two yeares: all his children afterwards were ſlaine by the Aramites, ſauing the youngeſt, whom they made king in his fathers roome: and this man *Ahaziah* was ſlaine by *Iehu*: and it is ſaid, that his deſtruction came of God, in that he went to *Ioram* his fathers brother by mariage, being the ſonne of *Ahab*: for when he was come to him, he went foorth with *Iehoram* againſt *Iehu* the ſonne of *Nimſhi*, whom the Lord had annointed to deſtroy the houſe of *Ahab*. And ſo doth it fall out with many in this kind, euen in our daies, when they doe not commend their purpoſes to God in prayer, to direct them, and bleſſe them: as *Iehoſhaphat*, though a good man, yet in this action had not his direction

And all our own counſels and purpoſes.

As in matter of mariage.

2. *Chron.* 18. 1. Chap. 21. 6.

Verſ. 8.

Otherwiſe they may fall out to a clean contrary end.

Chap. 22. 7.

direction from God, neither is it ſet downe in the text, that he ſought it of him. But it ſucceeded more happily with *Abraham*, who when he ſent his ſeruant to prouide a wife for his ſonne *Izaack*; as he did direct him in the right way, and aſſured him of good ſucceſſe by the promiſe of God, ſaying, *That he would ſend his Angell before him*: ſo this man his ſeruant prayed vnto God, that he would proſper him, *O Lord, God of my maſter Abraham, if thou now proſper my iourney which I go, &c.* And *Izaack* alſo, for whom this marriage was ſought, did not neglect to pray vnto God for good ſucceſſe, and to fulfill his fathers good purpoſe towards him: for it is ſaid, that whiles his fathers ſeruant was in his iourney, he went out to pray in the field toward the euening: and ſo God did heare all their prayers, and gaue good ſucceſſe to this purpoſe of mariage. So is it for matters of the world, a man thinketh to enrich himſelfe, and therefore he mindeth to buy & ſell, or to take a farme, or to deale in marchandiſe, &c. and euen the ſame things turne to his vtter decay: and by that meanes they find it to be true, *That it is in vaine to riſe vp early, and to goe to bed late, and to fare hardly*: for either in them they ſhall not proſper, or els there ſhall come ſome great loſſe, that ſhall hinder them; that they might learne by experience to commend all their purpoſes to God in prayer. Therefore whatſoeuer good we purpoſe either for our ſelues, or for our children, or for our friends, let vs pray heartely vnto God to fulfill them; els we may purpoſe one thing, and God by the ſame meanes that we vſe, ſhall bring to paſſe another. And how God can alter mens purpoſes, we ſee it in the example of *Iacob*, and of his children. He ſent his ſonne *Ioſeph* into the fields to his brethren, who were there keeping of his ſheepe, with this errand, *Goe ſee whether it be well with thy brethren, and how the flockes proſper, and bring me word againe*. Thus we ſee what he purpoſed in ſending him forth. But when he came among them, they ſold him

But it fell out well in the marriage of *Izaak*.

Gen. 24.7.

Verſe 42.

Verſe 63.

So is it in all matters for the world.

Pſal. 127.2.

God can alter all mens purpoſes.

Gen. 37.14.

him into another countrey, and ſent his coat home to his father dipped in blood, as though he had been ſlaine with ſome wild beaſt: ſo *Iacob* was diſappointed of his purpoſe. And ſo were the brethren of *Ioſeph* alſo: for firſt of all, they ſought to kill him, and after they ſold him for a ſeruant, that he might neuer be aboue them, according to that which God had ſhewed him in dreames: but by this meanes he came into Ægypt, and there in proceſſe of time he was made ruler of the whole land: and in the time of famine his brethren came thither to buy corne, & bowed before him, & did him great reuerence, when they knew it not: and ſo Gods purpoſe was eſtabliſhed, and not theirs, who had ſent him thither beforehand for their preſeruation, as himſelfe afterwards doth confeſſe vnto them. Chap. 48.5.

The like may be ſaid of our owne iournies: A man ſhall purpoſe ſuch a thing, to goe to ſuch a place at ſuch a time, and either things ſhall ſo fall out from day to day, that he ſhall not compaſſe it, and ſo it ſhall ſtill be deferred againſt his will; or els when he doth go, things ſhall fall out otherwiſe with him, than he thought, and ſo he ſhall goe to another end than he purpoſed at the firſt. And this the Apoſtle *Paule* by good obſeruation confeſſeth of himſelfe, *That he had a long time purpoſed to come to Rome, that he might preach the Goſpell there to them, as he had done vnto others*: yet he was put off from the execution of this purpoſe many yeares, and at the laſt he commeth thither; but after another manner, and not as he looked for: for he was ſent thither as a priſoner, and was caried by force, he being compelled beforehand by the malice of the Iewes (who ſought to kill him ſecretly, and fortie men had bound themſelues with an oath to doe it) to appeale vnto *Cæſar* the Emperour of Rome. Thus he had not his purpoſe in his iourney, when and as he would. Therefore let vs ſubmit all our purpoſes vnto the will of God, and deſire him to haue them fulfilled, ſo

As when they purpoſe any iournie. Rom. 1.10. Act. 23.12. Let vs therefore ſubmit all our purpoſes to the will of God.

so farre forth as it pleaseth him, as *Paule* did, praying, that at one time or other he might haue a prosperous iourny by the will of God to come vnto them: and when we
Rom.1.13. see that it is not his will (as *Paule* sayth, he was hetherto letted) let vs be contented to stay at home, and to be crossed in our purposes. And yet if our desires be good, let vs continue in them, and pray as he did, that at one time or other we might haue a prosperous iourney by the will of God. And let vs not be so obstinately set vpon any thing (as the manner of some is) that we should be restlesse, when we haue not our mind and purpose in euery thing: for then if we be headstrong, as the Lord can hinder vs whether we will or no; so if we will needs doe according to our owne purpose, we shall find, that all things shall not fall out as we looked for. And this we see plainely in the example of *Balaam* the sorcerer, who would needs goe at the request of *Baalack* king of Moab, in hope of great gaine and preferment that was promised vnto him, to curse the Israelits, and so to root them out by his inchantments. The Lord did sufficiently shew him (by the course of his prouidence, and ill successe that he had in the way) that it was not his will that he should goe; yet he would needs goe on. But when he came there, he was driuen to doe cleane contrarie to his purpose, euen to blesse them, though he sought diuers times, and set his diuinations to curse them: wherupon the king of Moab was greatly angry with him, and it is most like that he lost his reward, and so he was disappointed of his purpose in this iourney, where he was not contented to be ordered by the Lord, but would go (as it were) against his will. And in his returne home he was slaine in battell by the Israelites. Thus when he thought that he had had his purpose, then did he most of all misse of it, because God did not fulfill it.

Else he can crosse and punish vs in them.

Num.23.7,8.

Num.31.8.

Therefore when we purpose any thing, and haue taken counsell for it, and haue also very good meanes to bring

bring it to paſſe, let vs pray vnto God, that if it be his holy will, he would fulfill it. And in matters of great moment, let vs not content our ſelues with our owne prayers, but deſire others to pray to God for vs, as *Dauid* did here deſire the people thus to pray to God for him, *The Lord graunt thee according to thine heart, and fulfill all thy purpoſe*: ſo may we ſpeed well of our purpoſes, as he did. And when we haue purpoſed ſo and ſo; and it hath fallen out otherwiſe, not according to our purpoſe, (as in many things often it doth, and they that are wiſe to obſerue things, ſhall ſoone perceiue it) it is to teach vs to depend vpon Gods prouidence, who onely bringeth all things to paſſe, according to his owne decree; and let vs make that good vſe of it. That when we ſee, how in diſappointing vs of our purpoſes, the Lord hath ſometimes prouided better for vs than we had purpoſed our ſelues; we might be thankefull vnto him, and learne thereby in all things to depend vpon him, who hath ſo greatly ſhewed his care ouer vs, and not to truſt too much to our ſelues. As we muſt needs confeſſe, that in many things the Lord hath thus dealt with vs. But if things fall out worſe with vs, than we had purpoſed, (as ſometimes alſo it doth) we ſee how God can hinder vs of our beſt purpoſes, that ſo we may alwaies in them pray vnto him, that he would bleſſe them. And let vs for all our life paſt and for all things that haue befallen vs in the ſame, acknowledge and confeſſe, as the truth is, to the glorie of God, & our own cõfort, That whatſoeuer good we haue purpoſed for our owne benefit, or the welfare of others, and it hath ſo come to paſſe; that it was God only, that did fulfill them, whatſoeuer the meanes were: for both they and the ſucceſſe of them were of him, and ſo let vs be thankefull vnto him for the ſame. And let vs not aſcribe them either to our good fortune and chance, as though things fell out vncertainely, we know not how: neither to our owne wit and policie, to our own ſtrength

How we ſhold profit, when we are diſappointed of our purpoſes.

1

2

And whē they be fulfilled.

1

and power, as though we were ſufficient in our ſelues: as many are too ready to ſay, I may thanke my good fortune for ſuch a thing, or I may thanke my ſelfe for it, or my wit, or my hands for this that I haue: but let vs thanke God, who onely bringeth to paſſe the purpoſes of all men. So ſhall we for the time to come learne to depend vpon him for our ſelues and for all ours, beyond that that we can ſee; when as we remember how for the time paſt he hath prouided better for vs, than we had purpoſed, or could haue done for our ſelues. VVhereas when it is otherwiſe, God looſeth his praiſe, and we the fruit of his fatherly dealing and mercifull prouidence towards vs. And this is that that we haue to obſerue out of the fourth verſe.

The fifteenth Sermon vpon the fifth verſe.

That we may reioyce in thy ſaluation, and ſet vp our banners in the name of our God, when the Lord ſhall performe all thy petitions.

The meaning of the fifth verſe.

HEre the firſt part of the praier is continued and ended; I meane the petitions, which the people make for the king: where they ſhew why, and wherefore they are ſo deſirous, that God would thus heare and defend him; namely, that ſo not only he, but all they, euen the whole Church of God might reioyce in that ſaluation that God ſhould beſtow vpon him. For they ſpake before of the king, and for him they did pray, and ſo this word (*thy*) is to be referred vnto him: and they meane that defence and ſafegard that God ſhould

ſhould beſtow vpon him and his armie. VVherein they were taught to acknowledge themſelues to haue a part in the affaires of the king, were they proſperous or vnproſperous; as all ſubiects muſt thus thinke of their kings and princes. This word (*reioyce*) others doe tranſlate, ſing, of thy ſaluation: which is all one in ſence, ſauing that the one is the cauſe, and the other is the effect. For ioy often cauſeth ſinging: and ſinging commonly argueth ioy, as the Apoſtle ſaith, *Is any among you merrie, let him ſing.* VVhat then would they ſing? of the ſaluation and defence of their king: and ſo they meane, that they would praiſe God for it. And thus the end of their prayer is, the glory of God: that they reciuing ſo great a benefit from him in the perſon of their king, might be ſo affected with ioy, that they might ſing forth publikely the prayſe of God for it: as afterwards they did. And this they expreſſe more fully in the next words, when as they ſay, *And ſet vp our banners in the name of our God, &c.* that is, That we thus hauing the victory, and triumphing ouer our enemies, might as conquerors, not onely inwardly reioyce, but outwardly declare it; not to our owne prayſe, or the prayſe of our king ſo much, but to the glory of the name of our God. VVhen he ſhall fulfill all thy petitions (as it followeth in the text) namely of the king, for whom they pray. So that here ſtill they pray God to graunt all his petitions; but they bring this as a reaſon to moue him thereunto, or to confirme their owne faith, that he will ſo doe; That they might haue cauſe to praiſe the name of God. And ſo they ſhew before hand, what they mind to doe, when God ſhall thus bleſſe the king and his people, namely, they will by all meanes praiſe and magnifie the name of God, as the onely authour of it. *Iam 5.13.*

So that here they ſhut vp all their petitions with a publike profeſsion of the inward deſire of their hearts: ſaying that they ſeeke and aske all theſe things of God, The end of all our petitions ſhould be the glory of God.

for the glory of his name. VVherein they were taught rightly to pray, and ſo God did heare them, as he will doe all thoſe that thus pray: for this ſhould be the principall end of all our prayer, and of all things that we aske in them, That God may be prayſed; that is, that his goodneſſe, mercy, wiſedome, power, iuſtice, and truth, might be knowne, and ſo he haue the whole glory of all his workes, and of all his gifts; when hee is not onely acknowledged to be the authour of them, but loued ſerued and prayſed for them. And this our Sauiour Chriſt hath taught vs in that forme of his, that muſt be the paterne of all formes; in all our prayers principally to reſpect the glory of Gods name, when he willeth vs to begin thus, *Hallowed be thy name*: and ſo after to deſire all other things, as they may ſtand with that. And laſtly to referre all vnto that, when we ſay, *For thine is the kingdome, the power, and glory, &c.* aſcribing to him the prayſe of all, and in all deſiring, that his kingdome, power, and glory might more & more be knowne and ſet foorth. Thus haue the ſeruants of God prayed, and haue obtained great things, when they haue deſired them for the glory of God. As *Hannah* that godly woman, when ſhe had bene barren a long time, prayed to God for a child: but ſhe did it not as a naturall woman in any carnall reſpect, that ſhe might leaue a poſteritie behind her, but for the glory of God; and therefore ſhe vowed a vow to God before hand, *That if it were a man child, ſhe would giue it to God all the dayes of his life, and no razor ſhould come vpon his head:* that is, ſhe would conſecrate him to the ſeruice of God, and make him a *Nazarite*, to be ſeperated to God, after a ſpeciall manner. And as ſhe did this way ſufficiently ſhew, that ſhe ſought not her ſelfe in it, but God: ſo afterwards ſhe did it much more in prayſing God for it, and in performing her vow; when ſhee brought him to the houſe of the Lord in Shyloh, ſo ſoone as ſhee had weaned him, and there left him

Mat.6.9.

Verſe 13.

So did *Hannah* pray for a child.

1. *Sam.*1.11.

Chap.2.18.

him with *Hely* the prieſt: whereby it came to paſſe, that he miniſtred before the Lord being a young child, girded with a linnen Ephod. Thus ſhe was contented to depart from him ſo ſoone as ſhe had him, whereby ſhee declared, that in her petition ſhe reſpected Gods glory more than her ſelfe. And thus if any deſire children, not ſo much to vphold their name, as to inherite their lands and goods, or to ſerue God in the Church and commonwealth, and to be inſtruments of his glory, and determine to bring them vp thereafter; they might both bee bleſſed with children aboue the courſe of nature, and in them aboue the common ſort, as this woman was in her ſonne *Samuel*, who proued a very rare man, and ſingular prophet.

King *Solomon* when he prayed for wiſedome, vſeth the ſame reaſons to perſuade the Lord, and to confirme his owne faith, namely, That whereas God had made him king in his father *Dauids* roume, and that ouer a great people, therefore it would pleaſe God to giue him wiſedome, that he might be fit to ſerue him in that place whereunto he had called him, by being able to iudge both good and euill. Thus he propoundeth the glory of God in his calling before his eyes, when he asked this; and it ſo pleaſed God, that he gaue him that, and a great deale more. So no doubt if men were deſirous to glorifie God in their callings, and did aske of him gifts meet for them to that end, and in ſeeking for gifts of the mind did make the glory of God the principall end, they might obtaine great things of God. But for the moſt part men ſeeke wiſedome and learning, to ſet forth themſelues, and therein ſeeke their owne wealth and credit, either wholly, or more than the other; and not the diſcharging of a good conſcience in the right vſe of them, to the glory of God: and ſo either miſſe of them, or haue them not in that meaſure that others haue, and as they might attaine vnto themſelues. The Prophet *Eliah* was

1. *King.* 3. 6.

And King Solomon for wiſdome.

And *Elias* both for fire from heauen.

was wholly taken vp with the glorie of God, when he contended with the priests of *Baal*, and so by prayer obtained fire from heauen to consume his sacrifice: for the contention was, VVhether God or *Baal* were the true God. Therefore hee prayed thus, *Heare me, O Lord, and let the people know, that thou art the Lord God.* And then his zeale appeared afterwards in killing all those false Prophets and priests of *Baal*, that had a long time seduced the people: and after in the same zeale he prayed for raine, and did obtaine it after a great drought of three yeares and an halfe. Thus we see what great things may be obtained of God by prayer, when therein wee seeke his glory. This example the Apostle setteth before our eyes, when he willeth vs to pray for them that be sicke, with hope of obtaining health, and forgiuenesse of sinnes for them: For saith he, *The prayer of one righteous man auaileth much, when it is feruent.* As *Elias*, being a man like vs, yet inflamed with Gods glorie, did pray that there might be no raine, that the people by that punishment might be brought to know God; and after prayed, that there might be raine, that by his mercie they might know it much more: and he obtained both. And so if in our prayers we were thus touched with the glorie of God, we might obtaine great things: but for the most part, men respect themselues in their prayers, and not God, and so obtaine little or nothing. And the same *Eliah* when he prayed for fire to consume the captaines and their fiftie men, when they came to fetch him to the king of Israel by force, saying, *Thou man of God, the king commaundeth thee to come to him*, as if they had said, Thou saist, that thou art a man of God, well let vs see whether he can keepe thee from the king. He answered them: *If I be a man of God, let fire come downe from heauen, and consume thee, and thy fiftie*: and so it did. He did not thus pray in any priuat reuenge, but that it might be known, that he was a true Prophet, and that that message was true that he

1. *King.* 18. 37.

Verſ. 42. And for raine.

Iam. 5. 17.

2. *King.* 1. 10.

he ſent vnto the king before, namely, that when he was ſicke, and ſent to *Beelzebub* the god of Efron, to know whether he ſhould recouer or no: he ſent him this meſ- Verſ. 2.
ſage, *That becauſe he had forſaken the true God, and ſent to them that were no gods, he ſhould not come from the bed on which he was, but he ſhould die there*, as alſo he did. Now when the diſciples of Chriſt deſired that fire might come downe from heauen to conſume the Samaritanes, and their cities, becauſe they would not receiue him, when he was going towards Ieruſalem; they obtained it not, though they pretended the example of *Elias*, ſaying, *Maiſter, wilt* Luc. 9. 54.
thou that we commaund fire from heauen, and deſtroy them, as Elias did? He ſaid, they had not that ſpirit, & did it not to that end that he did: namely, the glorie of God, but in reſpect of themſelues. So then, if we will obtaine any thing at the hand of God, we muſt therein ſeeke his glorie, and deſire it to that end, that thereby God may be glorified and prayſed; as the people doe here, when they ſay, *That we may reioyce, and ſet vp our banners in the name of our God, when hee ſhall fulfill all thy petitions.*

This was the ground of the prayer of *Moſes* for the Iſraelits in the wilderneſſe, whereby he often obtained great things for them. As when the Lord would haue deſtroyed them for their idolatrie with the golden calfe, Exod 32. 11.
and haue made of *Moſes* a mightie people, he prayeth vnto God, that he would not do ſo: for then the Ægyptians would ſpeake ill of God, and ſay, that he malicious- And *Moſes*, that God would ſpare the Iſraelits for the glorie of his name.
ly brought them out from thence, to deſtroy them in the wilderneſſe: and ſo he not ſeeking his owne glory, but the glorie of God herein, obtained, that they were ſpared contrarie to their deſerts. And ſo afterwards, when the ſpies, that were ſent to ſpie out the land of Canaan, brought vp an ill report of that pleaſant land of promiſe, contrarie to all truth, and by that means diſ- Num. 14. 13.
couraged the people, ſo that they all murmured againſt *Moſes* and *Aaron*, that they had brought them thether, to

fall by the ſword of their enemies, God ſaid, That he would deſtroy them with the peſtilence, but make of him a mightier nation than they: *Moſes* prayed for them and ſaid, That the Ægyptians would ſay, that God was not able to bring them in: and ſo to ſtop the mouths of the enemies, and for the glorie of God, he deſireth that he would ſpare them; and ſo he did. Thus ought we to pray for our ſelues, and for the Church of God, that he would turne from vs all thoſe euils that we haue moſt righteouſly deſired, euen for the glorie of his name; and therein not reſpect our ſelues ſo much, as Gods glorie, that we profeſsing his name, it might not be all ſpoken of for our puniſhments. And truly this ſhould be one principall reaſon to mooue vs to pray for the remouing of this plague, that the Atheiſts, and Papiſts, and worldlings doe not ſpeake ill of Gods name, and of his people, and his Goſpell, when he ſo greatly puniſheth them that profeſſe it. And alſo, that we our ſelues and others might (by remouing of it) haue cauſe to praiſe his holy name. And indeed, if we did leſſe reſpect our ſelues herein, as for the moſt part men do wholly, and be more carefull of Gods glorie; as that by the ſtaying of it, he might be praiſed: yea, and iuſtice might be executed to the glorie of God, the courſe of which now for a while hath beene ſtayed in many places, becauſe they could not ſo ſafely meet for feare of the infection; and that good things might be eſtabliſhed, and ill remooued by a Parliament (which it is like ſhould haue beene long before, if this peſtilence had not beene ſo vniuerſall, and ſo mortall;) we might obtaine by our prayers a great deale more than we doe.

So ought we to pray for the remouing of this plague.

Pſal. 79. 8. Therefore let vs pray as they did, *Remember not againſt vs the former iniquities, but make haſt, and let thy tender mercies preuent vs, for we are in great miſerie: Helpe vs O God of our ſaluation, for the glorie of thy name, and deliuer vs, and be merciſull vnto vs for thy names ſake. Wherefore ſhould the Hea-*

then ſay, where is their God? Here we ſee they pray to God to forgiue them their ſinnes, & to remooue that puniſhment that was iuſtly laid vpon them for the ſame, euen for the glorie of his owne name: and ſo muſt we doe at this time, if we will be heard; that it may be known that he is a God of mercie, that he is the hearer of prayers, that he will be found of thē that ſeek him, *euen in due time, in affliction*. And if the glorie of God did more take vs vp, then might we hope to obtaine more things at his hands. And thus againe the people of God prayed in their miſeries, *Not vnto vs, O Lord, not vnto vs, but to thy name giue the glorie, for thy louing mercie, and for thy truths ſake, wherefore ſhall the Heathen ſay, where is now their God? Our God is in heauen, he doth whatſoeuer he will*. VVhere they pray God, that he would doe that, that might make moſt for his glorie, not for their ſelues, but for his mercie and truths ſake, that he might be praiſed. So muſt we pray, that God would ſo deale with vs in this viſitation of his, that he may be knowne to be our God, and ſo honoured of vs, and of all others: ſo that whether he remooue it, or it continue, his glorie may be ſet forth by it, and that done that may make moſt for it. And aſſuredly, if wee could come to theſe indifferent minds, to haue or to forgoe health and other things, as they might make moſt for the glorie of God; then we ſhould ſee how the Lord would deale with vs in this, and all other things beſides. Therefore let vs be ſo inflamed with the zeale of Gods glorie, that we may pray, as the people doe here, Giue me this, and giue me that, that we may ſing of thy ſaluation, and ſet vp our banners in the name of the Lord our God, when he ſhall fulfill all our petitions. And we ſhall find by experience, that the more we ſeeke the glorie of God in any thing, the ſooner ſhall we haue it, and in greater meaſure: for God though he ſhould forget vs, yet he cannot forget the glorie of his name, nor thoſe that be carefull of it. So then, whether we aske

Pſal.10.1.

Pſal.115.1.

If we did pray in the zeale of Gods glory, we might obtaine great things.

the forgiueneſſe of our ſinnes, or the increaſe of faith, or any other of the graces of God, to lead an holy life, we muſt reſpect the glorie of God in them, and that we and others may praiſe him for them. Or whether wee aske life, health, wealth, or any outward thing els, we muſt doe it ſo farre, and to that end, that God may be glorified in vs by them: as the Prophet doth, *Pſal.*119.17. *Be beneficiall to thy ſeruant, that I may liue and keepe thy law:* where he deſireth to liue ſo, as by his godly life hee might glorifie God; and hee did eſteeme of that, as of a great benefit. So did *Dauid* pray, when he was baniſhed by *Abſalom*, he deſireth God to ſpare him, and to continue his life, that hee might praiſe him, for in *Pſal.*30.9. death there was no remembrance of him, ſaying: *What profit is there in my blood, when I goe downe to the pit? Shall the duſt giue thankes to thee, or ſhall it declare thy truth?* And after the ſame manner did king *Hezekiah*, when he was ſicke vnto death alſo, and had receiued the ſentence of it againſt himſelfe, by the Prophet *Iſaiah*: he prayed, That God would not take him away in the middeſt of his dayes, for the glorie and praiſe of his name; and this grieued him moſt, that he ſhould be cut off from partaking of Gods goodneſſe, and prayſing him for *Iſai.*38.11. it in the land of the liuing. *I ſaid, I ſhall not ſee the Lord, euen the Lord in the land of the liuing*: and afterwards he Verſ.18. addeth, *The graue cannot confeſſe thee, death cannot praiſe thee, they that goe downe to the pit cannot hope for thy truth; but the liuing, the liuing, he ſhall confeſſe thee, as I doe this day.* So wee ſee to what end he deſired life, euen that he might haue occaſion ſtill to prayſe God: and the Lord heard theſe prayers of his, and added fifteene yeares to his life.

As *Dauid* and *Hezekiah* did.

Let vs then examine our ſelues, to what end we deſire all that we doe; whether God may be glorified in vs by them or no: if we doe, then may we be aſſured, that our prayers are according to Gods will, & he will heare

vs

vs ſo ſoone as it ſhall make for his glory. As for example, if we deſire life principally to this end, that we may ſtill prayſe God, and glorifie his name, both in our calling, and as we be Chriſtians, as *Dauid* and *Hezekiah* did: and whether we deſire children, that they might be inſtruments of Gods glory in this world, to ſerue him in the Church or common wealth, as *Hannah* did: and whether we deſire wealth and credit, that we might be the more fit to do good vnto others, and to ſet forth the prayſe of God by our almes, and good deeds, as *Iob*, and *Dorcas* did: and to be ſhort, all other gifts of bodie to this end eſpecially, as *Salomon* did aske wiſedome for that cauſe: and Queene *Heſter* did put on her royall apparrell, and dreſt vp her ſelfe well, that ſo in the preſence of the king ſhe might find fauour in dealing for the Church of God: then may we be bould with great comfort to commend them to God, for in them wee ſeeke not our ſelues, but his glory, which is moſt deare to himſelf alſo. But for the moſt part, men in all things ſeeke themſelues onely, or principally, and ſo haue them not as they deſire. Therefore if we lacke any thing that we haue deſired, and prayed for, conſider whether we did ſeeke Gods glory in it, or our owne benefit; if we had reſpect to our ſelues, then no maruaile if we did want it, that we might learne to reforme our deſires. For though God giueth vnto men, that ſeeke only themſelues, as he doth to the wicked, yea vnto the bruit beaſts, becauſe he is goodneſſe it ſelfe, and would hereby draw all men vnto him; yet how much more would he doe it, if men did ſeeke his glory therein? For though a maſter will giue his ſeruant that, which is for his owne profit onely; yet he will graunt him that ſuit eſpecially, which ſhall make for the credit of his maſter, and whereby he may doe him the better ſeruice: moſt of all, when he ſeeth that he ſeeketh for it in that reſpect principally: ſo will the Lord deale with all his faithful ſeruants much more, giue

We muſt examine our hearts, to what end we deſire euery thing.

Iob.31.16.
Act.9.36.
Heſt.5.1.

them (I say) that sometimes wherein they respect themselues onely, but most of all that whereby they desire to be furthered in his seruice, and to glorifie his name, a great deale more.

That we may reioyce in thy saluation, &c. As he hath in these words noted what was the end of their desires, beforehand; so also what should be the fruit of them afterwards, and what they would doe for them; namely, Reioyce in this great benefit bestowed vpon them, and prayse his name for it. And this should be the fruit of all Gods benefits vpon vs; both publike and priuat: that as he by them offereth vs occasion of praising him, so wee should doe it for them; as wee see in the next Psalme this people do, according to that that they professe here. And truely then doe we rightly profit by all Gods benefits, when we giue him that prayse for them, that is due vnto him: and when we so vse them, and speake of them, as God the authour of them, may be honoured. For to this end God giueth all, and this is all that we can doe for all, To prayse him in heart, word and life: therefore if we doe not this, all is lost vpon vs. And euery one as he receiueth more from God, so is he bound to this the more, to sing of them to God, that is, to praise his name for them; *And to set vp their banners in his name*, that is, to set forth his glory. So that the poorest that is, is bound vnto it, for their life, health, food, and rayment, &c. & other common benefits that they inioy: for whē they haue least, they haue more than they haue deserued. But the rich are bound vnto it a great deale more, by how much they goe beyond others in Gods benefits; for he did owe them nothing, and he might haue made them like others: yea and he can so do when he will; as he dealt with *Nebuchadnezzar*, whom of a proud king he made a vile beast. And this is so proper vnto all the benefits of God, that where he speaketh of many of them, he beginneth and endeth the Psalme thus, *My*

The fruit of all Gods benefits in vs, should be the prayse of his name.

Daniel 4.30.

soule

soule prayse thou the Lord. And in another, speaking of a new benefit that God had bestowed on him, he saith, *Thou hast put a new song of prayse into my mouth*: shewing what we should doe when God blesseth vs, for euery benefit giue him new praises. And in another Psalme praying for the forgiuenesse of his sinne, he saith, *Open thou my lips O Lord, and my mouth shall shew foorth thy prayse*: as if he had sayd, If God shall bestow this benefit vpon me, then I will praise him for it. *Psal.* 103. *Psal.* 40. 3. *Psal.* 51. 15.

We should more specially praise God for those benefits, which we haue asked of him.

As we should doe thus for all Gods benefits, so most of all for those, which we haue asked of him: as they say here; *When he shall fulfill all thy petitions*: they had prayed before, that God would heare them, and now they promise this, *That they will set vp their banners in his name.* And there is great reason of this, for besides the benefits that we receiue, which deserue prayse, we haue thereby experience of the goodnesse of God in hearing our praiers. Thus we read in the Gospell, that when ten leapers were cleansed, all of them hauing begged it of Christ before, saying, *Iesus master haue mercie vpon vs*; but one returned to giue thankes: and Christ asketh for the other nine, and so sheweth what was their dutie also, namely, that as they had asked this benefit with him, so they should haue returned with him to giue thankes. And to this end is it sayd so often in the Psalme, where he sheweth how in sundry afflictions men crie vnto God, and he heareth them, and deliuereth them: *Let them therefore confesse before the Lord, his louing kindnesse, and his wonderfull works before the sonnes of men*: where he exhorteth all to praise God for those benefits which hee hath bestowed vpon them at their prayers. But indeed this doctrine is so well knowne, that it needeth no great proofe, there is none so ignorant or so vnthankefull, that will denie it: onely we had need to examine our selues, how we doe practise it: whether we haue endeuoured to praise God for all his benefits, and especially for those that we haue *Luke* 17. 17. *Psal.* 107. 8. 15. 21. 31.

most

most desired: & when we haue had thē, whether we haue ben any whit the more carefull to set forth the prayse of God for them, than before. Now if we find by this triall, that the more that God hath giuē vs, the more we haue glorified him; then may we haue comfort and hope of the continuance of them: but if in the abundance of all Gods benefits, we take our ease, and set out our selues to the world, and grow more proud, and be lesse carefull to glorifie God (as most commonly it falleth out;) then we prouoke God to take them away, or to punish vs in them. Therefore let euery one cōsider, what good he doth with all that he hath, and how by Gods blessings (as wealth and such like) not his owne name is aduaunced, but what good he hath done since for the seruice and glory of God. If he see they goe together, the increase of Gods benefits vpon him, and the increase of Gods glory in him, it is well, and he hath cause to reioyce: but if the one increase greatly, and the other decay, or stand at a stay, then it is the next way to loose all. As we are taught in the parable of the Talents, he that hid that one that he had, in a napkin, and did no good with it, nor vse it to his masters aduantage, it was taken from him, and he is called an euill and vnprofitable seruant: So all are vnprofitable, that in their seuerall callings vse not that which God giueth them, to his glory: and this shalbe the end of them, That all that they haue shall be taken from them, and they shall haue their portion with the wicked.

Let vs examin whether as Gods benefits encrease, so we set foorth his glory the more

Matth. 25. 24.

That we may reioyce, &c. As they haue desired helpe of God for the glory of his name, and promised to prayse him for it; so more particularly they say, that they shall reioyce in the saluation of the king: namely, if God would helpe him out of the hands of his enemies, and giue him victorie ouer them. For in the preseruation of the king, was the good of the whole Church, and common wealth; therefore if he did well they should reioice,

They pray for this benefit, that they might reioice

and

and in his hurt and loſſe was the loſſe of them all, and ſo they ſhould haue cauſe to ſorrow. Therfore they vſe this alſo as a reaſon to perſuade the Lord to hear them, That wheras now they were doubtfull or rather in great feare, he by the victorie would giue them cauſe to reioice. And though they ſhew whereunto their ioy ſhould tend, namely to the prayſe of God, *ſinging vnto him of his ſaluation, and ſetting vp their banners in his name*; yet they exclude not this, but rather include it, namely, the common ioy of all the people, and of the whole Church of God. So that we may lawfully deſire of God ſuch things as we want, to this end, euen that we might reioyce: and this one thing is ſufficient to moue the Lord to giue them; euen that thereby we might haue cauſe to reioyce: as we muſt confeſſe, that then we ſhal haue cauſe ſo to doe. For beſides the comfort of the thing that he giueth, which may cleere vp the outward and inward man: the inuiſible things alſo of God are to be ſeene in his creatures and benefites, as his wiſedome, power, goodneſſe, and mercie, &c. and ſo in the ſight and feeling of the ſame, we may reioyce much more: eſpecially, when we haue prayed to God for them, we may reioyce, that God hath heard our prayers. And ſo we may deſire God to heare vs, that ſo, not onely for his benefits, but for his goodneſſe towards vs in them, and eſpecially in hearing our prayers for them, we may reioyce. Behold then I pray you the wonderfull goodneſſe of our God, who deſireth our ioy and comfort, and giueth vs things to that end, that we might reioyce, and would haue vs aske them of him to that end, as this people doth here. For as among men this often moueth them to heare vs, that we profeſſe to them, and they ſee it alſo, that if they ſhall doe ſo and ſo for vs, we ſhall haue great caſe to reioyce and be glad: and whereas now wee for the want of it are in heauineſſe and ſorrow, this will cheere vp our hearts. And this is ſufficient to moue them that are of

Rom. 1. 20.

God is willing to bleſſe his people, that they might reioice.

any good diſpoſition, that in doing for them that are in need, we ſee that we ſhall make them and theirs right glad: and the poore when they ſue to them, they vſe this as a reaſon, and it is accepted. Then may we vrge this vnto the Lord much more, and we may be aſſured, that it will moue him.

As parents are willing to doe good to their children to that end.

For ſo good is the Lord to all that are his, that he delighteth not in their ſorow and griefe, no more than parents doe in the griefe of their children: nay a great deale leſſe, by how much his loue infinitely without all degree of compariſon exceedeth the naturall loue of the moſt tender parents. Therefore as they are willing to doe any thing for them, when they ſee their children ſad and heauie, to cheere them vp; and the very bowels of the mother yearneth vpon them, to bring them out of their heauineſſe; ſo doth the Lord God, of his infit compaſsion, in whom that is ſea-full, whereof we haue but one drop. And we may deſire of him our comfort, and the meanes of our comfort, and therefore pray that he would giue vs this, and that, according to our particular need, euen that we might reioyce: whereas now and and without them we are full of griefe. Therefore if a man be in feare of ſome trouble (as theſe were of enemies) which maketh him ſad, at the leaſt he cannot reioyce, as he would: he may pray to God (as theſe doe) and ſay, O *Lord heare mee and helpe me, that I may reioyce: now I am heauie and haue no ioy, but if I were out of this feare, then ſhould I reioyce: O Lord make me to reioyce. A woman in trauaile*, (as Chriſt ſaith in the Goſpel) *when her paines are on her, is in great heauineſſe; but ſoone after all is forgotten, for ioy that a manchild is borne.* And he compareth the afflictions of the Church generally, & of euery one particularly, vnto them. *Now becauſe*, as the Apoſtle ſaith, *no affliction for the time preſent is ioyous but grieuous, but after the fruit of it, is ioyous to them that are exerciſed therein, and their deliuerance alſo.* Therefore as a woman in her trauaile may pray to God; Lord make

And we may pray God to helpe vs to that end. *Iohn* 16.21.

Heb 12.11.

make an end of my paines, and deliuer me; that I may reioyce: ſo may all thoſe that are in any diſtreſſe pray for deliuerance out of their aduerſitie, that they might reioyce; and God in his good time will giue them cauſe of ioy. *For* (as the prophet ſaith) *ioy is ſowen for the righteous, and gladneſſe for them that are vpright in heart*: and therefore if they tarie the time they ſhall reape it: for *they that ſow in teares, ſhall reape in ioy*: as it is ſaid of the Iſraelites when they were caried captiues into Babylon, They went weeping and caried pretious ſeed, but they did returne with ioy, and brought their ſheaues with thm. *Pſal.97.11.* *Pſal.126.5.*

Beſides, if any be in ſorrow and griefe for their ſinne, or for the want of the feeling of Gods fauour, they may pray to God to giue them their hearts deſire, that they may reioyce: and ſay, now there is nothing but heauineſſe in me, but if God would aſſure me of his fauour, how ſhould I reioyce. As *Dauid* complaineth that he roared out night and day, the hand of God was ſo heauie vpon him, and that his handes were wringing wet with the teares of his eyes, & that he watered his couch with teares, and that he mingled his drinke with his teares, and that his eyes were ſunke into his head with griefe, yea that his eyeſight fayled him; and many ſuch grieuous complaints he vttereth: but if God would forgiue him his ſinne, and aſſure him of his fauour, then he ſhould reioyce exceedingly. As he ſaith, *Lord lift vp the light of thy countenance vpon me, and I ſhall haue more ioy than if I had all the goods in the world.* So in another place, when he was troubled for his ſinne, he prayeth to God to forgiue him, that he might reioyce, *Haue mercie vpon me O God, according to thy louing kindneſſe, according to the multitude of thy compaſſions put away mine iniquities, waſh me throughly, &c.* VVhere we ſee how vncomfortably he beginneth, and how hee confeſſeth his ſinnes with great griefe, and prayeth earneſtly for the forgiueneſſe of them: and what reaſon vſeth hee to him? this one, euen that he might reioyce: As when we are grieued for our ſinnes: that by the forgiueneſſe of them he mould make vs glad. *22.1,2.* *Pſal.32.3.4.* *Pſal.6.6.7.* *Pſal.4.6.* *Pſal.51.1.*

Verſ. 8. reioyce. For he ſaith, *Make me to haue ioy and gladneſſe, that the bones which thou haſt broken may reioyce*: that is, that I may reioyce, who am now wounded in my mind with the conſcience of my ſinnes, and for fear of thoſe iudgements, which thou by thy ſeruant haſt denounced againſt me. And a little after, *Reſtore me to the ioyes of thy ſalvation*: where he deſireth, that he might haue that ioy in his ſaluation, that he had before. Thus in all griefe of mind, eſpecially for our ſinnes, or for any iudgement of God vpon vs, or like to befall vs, wee may pray, That God would be mercifull vnto vs, that we might reioyce. As now this great mortality euery where hath been the cauſe of much ſorrow; to ſome for the great loſſe of their friends, and to others for feare of that that might befall them and theirs: and none can reioyce any where in this time of heauineſſe, as before. Now we may pray to God that he would make an happie and a ſpeedie end of it, not onely for the glory of his name, but for the ioy of his ſeruants: that they who a long time haue ben in heauineſſe, might now at the laſt be comforted, & reioice. And no doubt as this wold be a matter of exceeding great ioy to the greateſt part of this land, ſo in that reſpect let vs not ceaſe praying vnto God, that we might reioyce in his ſaluation, that is, in that health that he ſhould beſtow vpon vs, and the reſt of his people. And let vs doe it the rather, becauſe he hath promiſed, *That though heauineſſe bee in the euening, yet ioy ſhall come in his morning*: that is, in his moſt bleſſed time, which let vs wait vpon him for.

Verſ. 12.

To this end we may pray, that God would remoue this plague.

Pſa. 30. 5.

For it is ſaid of the people of God, in Ægypt, That God did certainely ſee their trouble, and knew their ſorrowes, and heard their crie, and ſo was come to deliuer them: ſhewing that he would haue them in ſorrow no longer: and ſo it appeared in the end, that they went out with great ioy, loaden with the ſpoyle of the Ægyptians. So we may be ſure, that he is not ignorant

Exod. 3. 7.

That our brethren in all places might reioyce.

of

of the trouble and ſorrow that many in this land a long time haue been in, and he hath heard the cries that they haue beene driuen to make: let vs beſeech him for them, that it would pleaſe him in his good time to deliuer them from it, and from the cauſe of it, eſpecially, ſeeing he is ſo mercifull, that it is truly ſaid of him, *He will not alway chide, nor keepe his anger for euer.* And as in the dayes of *Hester* it is written, *That not only the chiefe citie Shuſhan was in great perplexitie; but in euery place whether the kings commiſsion came, there was great ſorrow among the Iewes, and faſting, and weeping, and mourning, and many lay in ſackcloth and aſhes: but they all prayed vnto God, and he deliuered them, and ſaued them from their enemies, and turned the dayes of famine into the daies of feaſting and ioy.* So let vs giue our ſelues vnto continuall prayer, that the Lord may be entreated of vs at the laſt, and ſo in his appointed time it may come to paſſe, that whereas many of the chiefe cities and townes amongſt vs haue beene a long time in great perplexitie, by reaſon of this grieuous peſtilence and contagious mortalititie, and in all places of this realme beſides, whither tidings of their eſtate hath and doth weekely come, they haue been in ſorrow and great heauineſſe, and in weeping and mourning, and faſting: now there may be cauſe of reioyſing and prayſing God, and theſe dayes of ſorrow and faſting may bee turned into the dayes of great ioy and feaſting. That ſo we may (as this people wiſh for themſelues here) reioyce, when he ſhall fulfill all our petitions. VVhich the Lord of his infinit mercie graunt, for Ieſus Chriſts ſake. Amen.

*Pſal.*103.9.

*Hoſt.*3.15. Chap.4.3.

Chap.9.17.

The ſixteenth Sermon vpon the fifth verſe.

That we may reioyce in thy ſaluation, &c.

AS they bring this for a reaſon in their prayer, to mooue the Lord to beſtow vpon them this benefit: ſo here they profeſſe, that if hee will vouchſafe ſo to doe, they would reioyce indeed, and bee glad, and as they ſhould haue cauſe. From whence wee may learne how we ought to be affected with the common benefits of our time: as here they ſpeake of publicke bleſsing, namely, victorie ouer their enemies, and ſo of common peace and tranquilitie that ſhould follow; namely, that we ſhould take them from God, as matter of great ioy. And as when there is any common affliction and plague in the land, of what kind ſoeuer, wee ſhould be affected with it, and be ſorrowfull for it: and not haue that ſtonineſſe and hardneſſe of heart that is in too many, whereby it ſhould come to paſſe, that wee ſhould make light of ſuch things, and not be mooued with them, as we ought. So we ſhould be touched with the conſideration of the common benefits, to reioice in them, becauſe we haue our part in them: and the greater that thoſe benefits be, the more ſhould we reioyce in them, and the more ſhould be our ioy for them: or elſe we cannot be ſo thankefull vnto God for them, as we ought. VVee ſhould not then be ſo careleſſe, that we ſhould not marke the common benefits of our time; nor ſo blockiſh and hard hearted, that in marking of them, we

We ought to reioyce in the common benefits of our time.

we ſhould not reioyce in them. For we ſee, that the ſeruants of God in their ſeuerall ages and times, haue not onely greatly reioyced in the common benefits of the Church and Commonwealth, wherein they haue had their part with the reſt of their brethren; but they haue openly profeſſed it, to the glorie of God, and the good example of others: As when they returned from the captiuitie of Babylon, where they had beene long, not onely in a ſtrange countrey, but vnder idolaters; now, when they come home, and haue the freedome of their conſcience in Gods ſeruice, and that in their own countrey, they were not onely filled with ioy, but they ſpeak of it among themſelues to their mutuall comfort: and as when they went out, they wept, and were touched with the common miſerie of that time, and put away all tokens of ioy from them. (*For by the waters of Babylon they hanged their harpes vpon the willowes, and ſaid, that they would not ſing the Lords ſong in a ſtrange land:*) ſo in their returne they ſpeake otherwiſe of themſelues: for as the benefit was ſo great and ſo vnlooked for of many, *That when the Lord brought againe the captiuitie of Sion, they were like them that dreame:* ſo their ioy was ſo great, that they ſay, *Then was our mouth filled with laughter, and our tongue with ioy:* and they ſay, *The Lord hath done great things for vs, whereof we reioyce.* The Lord hath vouchſafed vs and our forefathers the like mercie, in deliuering vs long ago from the tyrannie of the Pope, and of his idolatrie, and giuen vs this freedome of the goſpell in our owne countrey: we muſt ſo conſider of it, That as thoſe holy men that wanted it, ſo prayed for it, that they might reioyce (as this people doth here, for another benefit:) ſo now we that haue it, ought reioyce in it indeed, and not to be ſo ſenceleſſe and void of feeling, as many are, not at all or very little to be mooued with ſo great cauſe of ioy.

Pſal. 137. 2.

Pſal. 126. 1.

As that we are deliuered frõ poperie.

The like may be ſaid of all other common benefits whatſoeuer: as when *Salomon* was appointed to be king

in

in his father *Dauids* roome, and this was done with the common consent of all the nobles and chiefe men of the realme, it is said, they gaue thankes vnto God, and were exceedingly glad. For *Dauid* said vnto them, *Now blesse the Lord your God: and all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. And they did eat and drinke before the Lord the same day with great ioy: and they made Salomon the sonne of Dauid king the second time.* So this great benefit, to haue one good prince to succeed another peaceably, was vnto them matters of great ioy. In which respect we haue no lesse cause to reioyce than they, that after the death of our late Soueraigne Queene *Elizabeth*, of blessed memorie, by whom we did enioy many great benefits, who did restore religion, and tooke order for the seruice & seruants of the Lord (as *Dauid* did) we haue one in Gods great mercie to succeed, that maintaineth the Gospell: and that he is peaceably come to the Crowne (as *Salomon* was then) so that neither we are fallen into the hands of our enemies, nor giuen vp vnto Popish idolatrie (as both of them were greatly feared.) But as this benefit was greatly desired of many before, and they thought that then they would reioice, and otherwise they could not: so we that enioy it, must reioyce in it, and so consider of the greatnesse of it, that our hearts may be made glad with it: and that wee may eat and drinke before the Lord, and vse other of his benefits, as in his presence, with great ioy. So is it said afterwards in the dayes of this *Salomon*, when he had builded and made an end of the temple of the Lord, and had with solemne prayers and sacrifices dedicated it vnto his seruice, all the people of the land that came vp to Ierusalem to the dedication of that house (when all things were finished) *The king sent away into their tents ioyous and with glad hearts, because of the goodnesse that the Lord had done for Dauid, and for Salomon, and for Israel his people.* Thus they reioyced againe

1. *Chron.* 29.20.

And then wee haue one good prince to succeed another.

2. *Chron.* 7.10.

againe in this great bleſsing, that God had ſet vp the place to his worſhip among them, ſo that all knew whether to reſort vnto it: In regard whereof we haue as great cauſe to reioyce at this time, as they had then; for God hath giuen vs his holy word and Goſpell, and we haue publike places appointed euery where, whether we & all the people may reſort with the freedome of our conſciences to ſerue God, and we are not by the grace of God vnprouided for this way: let vs doe as this people did here, conſider of it, as a matter of great ioy. And truly ſo it is, if we doe rightly weigh and eſteeme of it: for what I pray you, would our forefathers haue giuen, to inioy theſe great benefits that we doe? and how comfortable would they haue thought their times to haue bene, in reſpect of that they were then, if they might haue had them, as wee haue? I meane, this libertie and freedome from perſecution: this good gouernment, and peaceable inioying of all that we haue, eſpecially the puritie of the Goſpell, and the peace of the Church. And if any one of them ſeuerally be ſufficient cauſe of ioy, then all of them together a great deale more: let vs then ſeeing we haue them, not looſe the comfort of them, but ſo eſteeme of them, and ſo conſider of them as cauſes of great ioy, as in their owne nature they are.

And that the Goſpell is planted euery where.

And as we ought to doe thus at all times, ſo eſpecially and moſt of all, we had need to doe it in the time of any ſorrow or griefe, that thereby we might beare the ſame ſo much the more eaſely, when in ſo many great benefits we ſhall ſee what great ioy we haue. And truly if we could come to this, as we ought, we ſhould find, that though many times for this and that, and ſuch things as doe befall vs, we haue cauſe to ſorrow; yet for theſe and ſuch like we haue againe cauſe of ioy: and ſo it might happily come to paſſe, that we ſetting the one againſt the other, we might eaſily ouercome at the leaſt the extremitie

In the time of ſorrow moſt of al we ought to reioice in Gods benefits

tremity of griefe, and find fault with our selues for being grieued too much, and say as *Dauid* did to himselfe, *Why art thou cast downe my soule? and why art thou disquieted within me? wait on God, for I will yet giue him thankes, he is my present helpe, and my God.* So we might say to our selues, why am I thus grieued? haue I not these and these causes of ioy? And so though all griefe be not taken cleane away from vs, yet at the least it should by this be so moderated and mitigated, as the furious spirit of *Saul* was with the pleasant musicke of *Dauid*, that it might be tollerably and in some good sort borne. VVhen as it should be with vs, as it was with them that built the second Temple at Ierusalem, where some wept, and some reioyced, and so among the people there was ioy and sorrow mingled together.

Psal 42.11.

So shall our sorrow be the more easily borne.

Esra. 3.12. *Many of the Priests and of the Leuites, and of the chiefe fathers, auncient men, which had seene the first house (when the foundation of this house was layd before their eyes) wept with a loud voice, and many shouted aloud for ioy: So that the people could not discerne the sound of the shout for ioy, from the noise of the weeping of the people; for the people shouted with a loud cry, and the noyse was heard far off.* Some here wept because they had no more, and some reioyced because they had so much; and they could not tell which of them was the greatest, the noyse of them that mourned, or the noyse of them that reioyced. So it might come to passe that in the middest of our sorrow there might be some ioy: and our ioy might be as great as our griefe; and so much the greater, by how much the cause of the one is greater than the other: and thus when we began to be sorowfull, we might also begin to reioyce. For it is said in a song of one of the confessors of the Church (who desired to haue bene a Martyr) Some men for sudden ioy doe weepe, and some in sorrow sing, &c. Betwixt them both (saith he) will *I* begin, &c. meaning, that he would so sorrow for his sinnes, that he would reioyce in Christ, in whom he saw more cause to reioyce, than he could see of sorrow in himselfe:

himſelfe: and ſo he would begin betweene both, and that did make a very good meane. So muſt wee doe, think as well what cauſe we haue of ioy, as we do of our ſorrow; & ſo neither reioyce without ſorrow when there is cauſe, nor ſorrow without ioy, when there is cauſe of both, but as he ſaid, begin betweene both.

Few do truly reioyce in Gods benefits.

And let vs be willing to do thus therather, becauſe few haue any care at all to doe it, as they ought: whereby it commeth to paſſe that they looſe the fruits and comfort of theſe benefits: and though they haue them, yet they are not ſo comfortable vnto them, as they might be. For theſe things that we haue ſpoken of, namely, the common benefit of peace, and good gouernment, and the Goſpell, are common to all in our time, as well as to our ſelues: but how few doe truely reioyce before the Lord in them? or in the cauſes of their ioy, doe at any time thinke or conſider of them? or when they would make themſelues merry, do enter into the ſerious conſideration of theſe cauſes of ioy? but what is the cauſe of it? Surely they neither haue prayed vnto God for them (as this people did here for this that they ſpeake of) neither haue they eſteemed of them, as of great benefits (as they did of this, that they prayed for) and ſo they cannot reioyce in them, as they ſhould: and by that meanes alſo it commeth to paſſe, that they cannot be ſo thankfull to God for them, as they ought, and as others are. For theſe two goe together, and cannot be ſeuered; To reioyce in Gods benefits, and to be thankefull for them: ſo that the more we reioyce, the more thankefull ſhould we be: and the want of ioy in Gods benefits, is the cauſe of vnthankefulneſſe for them. As wee ſee here alſo, that in this verſe they are ioyned together, when they ſay, *That we might reioyce in thy ſaluation, and ſet vp our banners in the name of our God*: as we ſhall hereafter ſee by the grace of God, out of theſe words, VVhat ſhould be the fruit of all true ioy in Gods benefits (wher-

by this ioy of the holy Ghost differeth from all carnall and worldly ioy) euen thankesgiuing to God, who hath bestowed them vpon vs, and in them hath giuen vs so great cause of ioy.

All priuat benefits are causes of ioy.

And as all common benefits are causes of ioy, euen as this people professe here, That if God bestow this vpon them, they shall reioyce in it: so are also all priuat blessings so many causes of ioy to all those that enioy them: whether they bee vpon their soules or bodies, for this life or the life to come, vpon themselues or any of theirs. And as the things, that they inioy, are more and greater than others haue, so they ought to confesse, that God hath in this vale of miserie giuen them so much cause of ioy. For who is he or she, or where are they, that being in neuer so meane an estate, doe not inioy many great benefits from God? as life, and health, libertie, conuenient food, lodging, rayment, for which they haue cause to reioyce: but especially if they haue faith and repentance, and the peace of conscience, and assurance of the forgiuenesse of their sinnes, and hope of saluation, what cause haue they then to reioyce, though they were in neuer so great want besides? Therefore in their poore estates they must so cõsider of their wants, as that they doe not forget Gods benefits, which may make them to reioyce euen in their pouertie, and in their affliction. So that as the Prophet *Elisha* said to his seruant, who was in great feare, and cried out, when he saw the great host of armed men which the king of Aram had sent, to take them at Dothan, *Feare not, for there are more with vs, than against vs:* (for God had sent horses and chariots of fire to defend them.) So euerie one may say, when his estate is at the hardest, that there is more with him, than is against him: that is, that he hath more benefits, and so more causes of ioy, than crosses, and so in them causes of sorrow. For if we doe but liue especially in these dayes to serue God, and to saue our own soules, it is

In which respect the poorest hath great cause of ioy.

2. *King.* 6. 16.

it is better than the eſtate of many nobles and princes in other parts of the world, that haue not theſe meanes of their ſaluation that we haue and may haue, and in that meaſure, and with that peace and freedome that we haue them: in which reſpect, the eſtate of the pooreſt is better, if they doe ſee it, and can ſo conſider of it, than not onely of many nobles, but of the great Turke himſelfe, & of the Emperor, yea, the Pope himſelfe, who taketh himſelfe to be king & prince of the whole world. For that which *Dauid* ſaith of himſelf, is true of all, if they could ſo eſteeme of it: *A day in thy courts, is better than a thouſand otherwhere: I had rather be a dore-keeper in the houſe of my God, than to dwell in the tabernacles of wickednesse: for the Lord God is the ſunne and ſhield vnto vs: the Lord will giue grace and glory: and no good thing will he withhold from them that walke vprightly.* Pſal. 84. 10.

Therefore when any of you ſhall be in ſuch a caſe, that you ſhall ſpend away the whole day in ſorrow, and then at night lie downe in heauineſſe, as wanting many things neceſſarie, both for food and raiment, for lodging and firing, beſides health & countenance, which others haue in great meaſure, and yet little pitie thoſe that haue not, like vnto that rich glutton, that in his great aboundance had no compaſsion of poore *Lazarus*; then conſider I pray you for the loue of Chriſt, and for your owne conſolation, how many benefits you enioy: looke into your ſoule, meditate vpon the graces of God in it, if you haue any, thinke vpon faith, hope, and charitie, with the feare of God, and ſuch like, which the Lord in mercie hath beſtowed vpon you; and reioyce in them. Be not ſtil harping all of one ſtring, of your wants, for that will giue you but one tune of ſorrow. But as *Dauid* ſayth; *I will ſing Mercie and Iudgement, vnto thee O Lord will I ſing:* So let vs haue two ſtrings at the leaſt to our harpe, one, of our wants; and another of Gods benefits: that is, conſider you as well of Gods benefits, as of his croſſes, and more of them than of the other; becauſe

And in the middeſt of their wants they muſt thinke of Gods benefits, that they might reioice.

Pſal. 101. 1.

you had need to find out matter of ioy, the cause of sorrow will offer it selfe vnto you fast ynough. And therefore if the string of your sorrow be somewhat too high, let it downe lower, and stretch vp the cord of your ioy one note higher; that is, thinke more of the causes of your ioy, and lesse of the causes of your sorrow: and thus your instrument shall well accord, and make good musicke, which was too dolefull and vntunable before. And thus the more cunning you are, and the more you can doe, the better harmonie shall you make to your selfe and others; that is, the more you shall reioyce euen then, when to the worldward you haue cause of nothing but sorrow. Thus shall it come to passe, *That as Paule and Silas after extreame whipping being cast into prison, and into a dungeon, and had their feet made fast in the stockes, did sing Psalmes vnto God at midnight:* so shall you reioyce in the middest of your affliction, be it neuer so great. For they at this present not only or not so much considered their imprisonment, beating, and stocking (which did minister nothing to them but matter of griefe) but rather other great benefits and fauours of God, which with them they enioyed: and so must you doe likewise, consider the one as well as the other. So shall not onely your selues haue comfort, but God shall haue prayse: and for want of this wise consideration of both, neither haue you ioy in your selues, nor God honour from you in that estate, though he hath giuen you sufficient cause of both.

Act.16.23.

And as for the rich, what great cause of ioy they haue in the multitude of so many great benefits as they enioy, (of whom it may be truly said, as the Apostle saith of the Gentiles, when he preached vnto them, *That God had filled their hearts with food and gladnesse*) themselues do best know, I need say little or nothing to them. So that in such an estate as many are in, if they cannot reioyce, but liue in heauinesse, and discontentedly, whereby they can neither

Act.14.17.

neither ſerue God ſo cheerefully, nor praiſe him ſo continually, as they ſhould; they are altogether vnworthie of all. I need not therefore ſay any thing to them, their owne eyes and hands, their backes and their bellies can tell them ſufficiently, what cauſe they haue to reioyce: their apparrell and their clothing, wherewith they are kept from cold, when others goe halfe naked & quake for cold, their food in aboundance, and of the beſt, both for neceſsitie and delight; when others are pinched with hunger, haue but bread and drinke, and not ynough of that, who themſelues and their children do eat by meaſure and by weight, to draw out their food at length: their ſoft and warme lodging, when others lie hard and cold, and ſcarcely can be warme all night. Theſe and many things els can put them in mind, from day to night, and from night to day, what great cauſe they haue to reioyce aboue many others. Let them then in the name of God ſo conſider of them, that they may reioyce; for God hath giuen them to them to that end: as *Salomon* ſaith in the booke of the Preacher, *That this is the fruit of all that a man can haue of all that he hath, to eat and to drinke, and to reioyce in the bleſsings of God*: and yet that alſo is the gift of God, as he confeſſeth there. Therefore they aboue all others muſt confeſſe, that God hath giuen them great cauſe of ioy: and nothing can ſo befall them (vnleſſe God take all away from them, as hee did from *Iob*) but they muſt needs acknowledge, that ſtill they haue cauſe to reioice. So that it is not onely lawfull for them, in and for theſe to reioice, but it is neceſſarie that they ſhould doe ſo, and it is required at their hands; inſomuch, that if they were ſo blind, that they would not confeſſe, that they had great cauſe of ioy, all men would by the benefits which they enioy in great number, witneſſe againſt them: and if they were ſo froward, that they would not reioice, all men would condemne them for it. And thus we ſee, that all ſorts

What cauſe the rich haue to liue ioyfully and comfortably.

Eccle. 2. 24.

in

in respect of Gods benefits which he hath bestowed vpon them, haue cause to reioice.

The prayse of God must be the fruit of our ioy.

But what is to be done in this ioy, and for all these causes of ioy? it followeth in the next words of the text on this wise, *And set vp our banners in the name of our God*, that is, praise God for them: for we see here how they are ioyned together, *That we may reioice in thy saluation, and set vp our banners in the name of the Lord our God.* So they say, that this should be the fruit of their ioy, they would praise God in it, for the cause of it. And this ought to be the fruit of true ioy in all men and for all things. For as all good and godly sorrow should driue vs vnto prayer, that God might turne that away from vs, or remoone it, for which we doe sorrow: so on the contrarie, all true and godly ioy should driue vs to thankesgiuing for that, which is the cause of our ioy. And as herein, godly and wordly sorrow differ, that the one many times drieueth to despaire, or causeth sickneſſe, and so death in the end; the other *causeth repentance, neuer to bee repented of*; and so prayer to God for the forgiueneſſe of our sinnes, which haue iustly brought vpon vs that cause of sorrow. So on the other side, herein godly ioy differeth from worldly ioy; the one, maketh a man secure, and to forget God. and to rest in himselfe, and sometimes to be prophane, and to keep no measure in things, but to abuse that that he hath: but the other inlargeth the heart to praise God, and maketh him to goe out of the things themselues, the causes of his ioy, vnto God, the author of them. And thus doth the Apostle very excellently by these fruits note out vnto vs true sorrow, and true ioy, when he saith: *Is any among you afflicted? let him pray. Is any merrie? let him sing:* where hee maketh prayer the fruit of sorrow in affliction; and thankesgiuing the fruit of ioy in Gods benefits. And S. *Paule* doth shew vs at large the difference betweene the worldly ioy of the wicked, and the godly ioy of the righ-

2. *Cor.* 7. 10.

Iam. 5. 13.

righteous: when he ſayth to the Epheſians, *Be not drunke with wine, wherein is exceſſe, but be fulfilled with the ſpirit, ſpeaking vnto your ſelues in Pſalmes and hymnes, and ſpirituall ſongs, ſinging and making melodie to the Lord in your hearts: giuing thankes alwaies for all things vnto God, euen the father, in the name of our Lord Ieſus Chriſt:* where in one kind (as in feaſting) which is lawfull, and common to the good and bad, and which is an honeſt means to make men merry and glad, hee ſheweth the diuerſitie of the mirth of the one and of the other. The men of this world they exceed, and fall into the abuſe of Gods creatures, ſometimes till they be drunken, or haue ſurfeited, and ſo alſo giue themſelues vnto that mirth which is exceſsiue and immoderat, and ſometimes, yea commonly, ioyned with prophane ſcoffing or ſome wickedneſſe. The children of God vſing his creatures ſoberly, and in his preſence, euen at their feaſts, doe thereby prouoke one another to prayſe God, and make themſelues merry in God, and as in his ſight. VVee ſee then what ſhould be the fruit of our ioy in Gods benefits, namely, the prayſe of God; and to what end alſo hee giueth to vs ſo many things wherein we may reioyce, euen that he might haue the whole glorie and prayſe of them. So that whether we be poore, or we be rich, haue we more, or haue we leſſe to reioyce in, this muſt be the fruit of all, that we praiſe God for ſuch things as make vs to reioyce. And ſo as there is none in the world, but hee hath ſome cauſe of ioy, ſo the Lord looketh for continuall prayſe at the hands of vs all: but, as many haue more cauſe to reioyce than others, by reaſon of the manifold bleſsings which they enioy aboue them; ſo he looketh for more prayſe and thankes at their hands, than of others, as there is good cauſe: *For to whom much is giuen, of them much ſhall be required.* VVhich if they doe not labour to performe, and profit by Gods benefits, and by their ioy in them to that end, it may come to paſſe, that the wic-

Eph. 5. 18.

And therein true ioy differeth from all worldly ioy.

Thus all haue cauſe to praiſe God.

ked may haue as much ioy in the things that they poſſeſſe, as themſelues; yea, the very vnreaſonable creatures, and the brute beaſts in their kind: for if our ioy end not in the prayſe of God, what are we better for it than they? Therefore it is not ynough for a man to ſay, I liue merrily, and at my hearts eaſe, I haue many cauſes of ioy, I am void of ſorrow and griefe, I haue nothing that doth trouble me, but am in continuall mirth: it is not ynough (I ſay) to be in this eſtate, and thus to boaſt, and ſay; but we muſt labour to be thankefull vnto God for it, who is the cauſe of it, & let our ioy in theſe things lead vs vnto him: then ſhall it appeare in truth, that our ioy is not ſo much carnall as ſpirituall, not altogether worldly, but heauenly.

Thus haue the ſeruants of God behaued themſelues in time paſt in the midſt of their ioy: as that good king *Iehoſhaphat* and his people, when God gaue them victorie ouer their enemies according to their prayer, euen ouer that great hoaſt of the Ammonites and the Moabites, and thoſe of mount Seir, of whom it is thus written, *That they deſtroyed one another. So that when Iudah came to Mizpeh in the wilderneſſe, they looked vnto the multitude, and behold the carkaſſes were fallen on the earth, and none eſcaped: and when Iehoſhaphat and his people came to take the ſpoile of them, they found among them in abundance both of ſubſtance, and alſo of bodies laden with pretious iewels, which they tooke for themſelues, till they could carry no longer: for they were three dayes in gathering of the ſpoile, for it was much. Then euery man of Iudah and Ieruſalem returned with Iehoſhaphat their head, to goe againe to Ieruſalem with ioy, for the Lord had made them to reioyce ouer their enemies.* Thus they reioyced greatly, as they had cauſe, both for the victory, and for the ſpoile: but what followed vpon that? the praiſe of God: for it is ſaid in the verſe going before, That in the fourth day they aſſembled themſelues in the valley of Berachah; for there they bleſſed the Lord: therefore they

2 *chron.* 20 25.

The godly haue ended their greateſt ioy with thākſgiuing.

called

called the name of the place, the valley of Berachah, that is, of bleſsing or prayſing of God, vnto this day. So that as their ioy was great, ſo was their thankesgiuing and praiſe to God, great and famous, ſo that the place had the name of it. And they did not tarrie vntill they came home to Ieruſalem to giue thankes there, which yet it is moſt like that afterwards they did but euen in that place where God gaue them cauſe of ioy, and whileſt that laſted, that they might doe it the better. So we ſee that they practiſed that which is ſpoken of here, they ſo reioyced in the ſaluation that God gaue to the king, and to all the people, *that they did ſet vp their banners in his name*, when he had fulfilled their petitions which they had made vnto him before. So muſt we alſo in all feares that we be in, when God ſhall deliuer vs out of them (as he did theſe) and ſo giue vs cauſe to reioyce, we muſt prayſe his name for it, as they did. As for example, when it ſhall pleaſe God to put an end euery where vnto this great mortalitie of the peſtilence, that hath a long time beene in many places of this land, and is ſtill, then all ſhall haue cauſe to reioyce. But as we meet now from weeke to weeke, and from day to day to pray to God for it: ſo muſt wee then meet againe in the valley of Berachah, to prayſe him for it, that is, we muſt publickely and often meet to giue thankes vnto him, and to ſet vp our banners in his name, that hath ſo gratiouſly fulfilled our petitions. And in the meane ſeaſon, looke in how many feares we haue beene in, either of that, or of any other thing, and haue eſcaped it, and ſo now we are glad; we muſt yeeld ſo many prayſes vnto God for the ſame. That vertuous woman *Hannah*, when ſhe had by prayer obtained the benefit of a ſonne, ſhe greatly reioyced, as ſhe had cauſe, and as ſhe confeſſeth her ſelfe, ſaying: *My ſoule reioyceth in the Lord, my horne is exalted in the Lord*, 1. Sam. 2. 1. &c. Before that ſhe was ſad, and wept, and could not

So muſt we do, when God ſhall make vs glad by taking away this plague.

eat her meat, nor hide her griefe, becauſe her barrenneſſe was reprochfull vnto her: but now ſhe reioyceth, and in this ioy looketh vp to God, and prayſeth him, ſaying, *Mine heart reioyceth in the Lord:* and ſhe maketh a ſong of thankeſgiuing vnto God, as appeareth by the wordes following. So muſt we doe in all the benefits that God beſtoweth vpon vs; I meane, not only reioyce in them as naturall men, but prayſe God for them, as ſpirituall: that ſo our ioy might be ſuch as it ſhould.

Let vs then conſider in the feare of God, how many times we haue reioyced, and that with exceeding great ioy when, God hath had no praiſe nor thanks from vs at all: & know aſſuredly, that that ioy hath not bin rightly ordered; for God doth make vs reioice, not for our ſelues alone, but for himſelfe alſo: yea principally that he might be prayſed for it. Therefore we muſt be carefull that theſe two goe together alwayes, namely, our owne reioycing, and the prayſe of God. As the bleſſed virgin *Marie* doth ioyne them together in her ſong, *My ſoule magnifieth the Lord, and my ſpirit reioyceth in God my Sauiour:* where ſhe ioyneth her owne ioy with the praiſe of God, and maketh the one the cauſe of the other. So that whether wee ioy in the common benefits of our time, wee muſt prayſe God for them, as *Ichoſhaphat* and his people did; or wee reioyce in our priuat benefits, as *Hannah* and *Marie* did, we muſt prayſe God for them: ſo ſhall our ioy be not onely comfortable to our ſelues, but acceptable vnto God, and profitable vnto others: when as the more benefits that we haue, the more we reioyce: and the more we reioyce, the more thankefull are we to God for the ſame. VVe doe not therefore find fault with myrth, we forbid not men to be merry; be it farre from vs, that we ſhould be ſo Stoicall & ſeuere; nay we exhort all men to it, and ſhew that they ought, when God giueth them cauſe: only that kind of myrth is condemned in the Scripture, which tendeth to the diſhonour of God,

Luke 1. 56.

Our ioy and Gods prayſe ſhould goe together.

God, or when they fall into exceſſe: or they cannot be merry, but they will be mad alſo, as we ſay, ſo that they throw firebrands and deadly things, and ſay, *They are but in ſport*, as *Solomon* ſpeaketh of them: or that kind of myrth, wherein God hath no prayſe at all; which is the beſt kind of myrth that the wicked, and men of this world haue. VVe allow of that, wherein God is prayſed, and of that onely: for though we be not bound in all our myrth to ſing Pſalmes, neither indeed can we; yet after all our myrth, both for it, and for all cauſes of it, we ſhould giue thankes vnto God. But many are ſo farre from this, that they reioyce in ſuch things, for which they cannot prayſe God, yea for ſuch, which it is ſhame once to name; whom we leaue vnto God, that he may giue them better minds: & others, though they haue cauſe of honeſt and lawfull ioy, yet they forget to be thankefull for it; for whom let vs pray alſo, and for our ſelues, that we may ſo reioyce in all Gods benefits and ordinances, & ſo vſe them with ioy, that he may be praiſed for them. VVhich he alſo graunt vnto vs, for Ieſus Chriſt his ſake, Amen. *Prou. 26. 19.*

The ſeuenteenth Sermon vpon the fifth verſe.

That we may reioyce in thy ſaluation, &c.

VVE muſt conſider who they be that ſpeake thus, and of whom they ſpeake it: they are the ſubiects that thus ſpeake of their king: and they ſay, that they will reioyce, when God ſhall ſaue him: ſo they ſpeake not of themſelues, but of him. Such then is and ought to be the vnity of the prince and

the people, as of the members of the bodie and of the head: that they acknowledge the ſafegard of the king to be ſufficient cauſe of their ioy. VVe muſt then thus pray for the life and honour of our liege lord and Soueraine king, not as one a looſe off from vs, with whom we haue nothing to doe, nor he with vs, and whoſe eſtate doth nothing concerne vs at all; but as one in whoſe life is our preſeruation, and whoſe honour is our aduancement, in whoſe decay is our loſſe, and in whoſe ouerthrow is our vtter ruine. Therefore as wee muſt thinke that we ſhould haue great cauſe to be ſorrie, if any thing did befall his royall perſon otherwiſe than well; ſo that in his preſeruation and proſperitie we haue alwayes cauſe to reioyce: *For we know* (as the Apoſtle ſaith) *that kings and princes are miniſters of God for our wealth*: that is, they are called of God vnto thoſe high places, not for themſelues, but for the good of the people: therfore in their ſaluation we muſt reioyce, for it is ioyned with our owne wealth. And Saint *Paule* vnto *Timothie* ſheweth this point more fully, when he ſaith, *That vnder them we lead a peaceable and quiet life, with all honeſtie and godlineſſe*: This benefit then we get by them, when they be good, we liue by their good gouernment, peaceably, honeſtly, and godlily: which are three great benefits, and without the which our life were no life: therefore we muſt pray for them, that by them we might inioy theſe great benefits, and ſo reioyce in his preſeruation by whoſe meanes we doe inioy them. For if the prince miſcarie any waies, we are in danger to leeſe all our wealth, yea peace, and all honeſt and godly liuing. For if there were no king at all, we may eaſily ſee in what lamentable eſtate we ſhould be; when as it is ſayd in the time of the Iudges, *In thoſe dayes there was no king in Iſrael, but euery man did that which was good in his eyes*: Thus would it be with vs, and with all people, euery man would do that, that ſeemed good in his owne eyes: and then what confuſion and

The welfare of the king is the peoples ioy.

Rom. 13. 4.

1. Tim. 2. 3.

In this reſpect they ought to pray for his life.

Iudg. 21. 25.

and diſorder would there be in the world? what peace, what godlineſſe, or what honeſtie could there be among men? And this is not once but three times at the leaſt ſet downe in that booke; in the beginning, middeſt, and endding of two notable and famous ſtories, which ſhew what kind of life was then amongſt them, euen ſuch as was neither peaceable and quiet, nor honeſt, nor godly. The one is of the Leuits concubine abuſed and oppeſſed euen vnto death; & the other is of that idolatrie which began in the houſe of *Micah*, and ſo did ſpread it ſelfe ouer the whole tribe of *Dan*, and of the reſt; beſides that, the Leuites and miniſters of God were neglected then, and not ſufficiently prouided for: in the narration of which, this is often interlaced as a graue ſentence, ſhewing the cauſe of all that diſorder: *In thoſe dayes there was no king or ſupreame gouernour in Iſrael, and ſo euery man did that, which was good in his owne eyes*: as if it had beene ſayd, Surely if they had had any good gouernour among them, and namely, one chiefe to ouerſee and rule the reſt, theſe abuſes had neuer broken out, or if they had, they ſhould neuer haue growen to ſuch an head. Beſides this, where there is a continuall ſucceſſion of kings, yet euen in the change of them to death, without a ſpeciall grace and bleſsing of God, there is great daunger of chaunge in the ſtate of the people. Therefore all people had need to pray for the life, health, & preſeruation of their kings, that ſo themſelues might reioyce, as they doe here.

And for proofe of this, we may eaſily conceiue how the people of Iſrael did flouriſh, and abound in all things in the dayes of king *Solomon*, by that which is written of them: he was a peaceable prince, and ſo the people had peace and wealth, *For euery man did ſit quietly vnder his vine and vnder his figge tree, and none did raiſe them vp*: and in his dayes ſiluer was as plentifull as the ſtones in the ſtreet, and Cedar in as great abundance as the wild 1. *King.* 4. 25. & 10. 27.

figge

figge trees which grow abundantly in the plaine: and ſuch almoſt was our caſe all the dayes of our renowned and worthie Queene *Elizabeth*; for wee had peace, and wealth, with the Goſpell alſo, in great abundance. But when *Salomon* died, what great alteration was there in the kingdome of Iſrael? when his ſonne *Rehoboham* refuſed the auntient counſellors of his father, and choſe new in their roome, like to himſelfe: whereupon there grew a faction and diuiſion, firſt among the nobles, and then among the reſt of the people: ſo that ten parts of his people fell cleane away from him, & from God too, euen to idolatrie, and to the golden calues in Dan and Bethel: ſo that there was much warre betweene them, and bloodſhed among them. Now when all this fell out, how did they ſee by experience, that they had cauſe before to pray for the life of *Salomon* their king, as the chiefe and onely cauſe of their welfare and ioy? So we in like manner had great cauſe in this reſpect to pray for the life of our Queene, as we did, to preſerue her both againſt forraine inuaſions intended, and alſo ſecret treaſons and practiſes at home: for in her life we had great cauſe of ioy. And in all deliuerances of her from danger (which were many and great) wee had cauſe ſtill to reioyce: and ſo in her long life we did enioy the fruit of our prayers, for we did ſo much the more and longer reioyce in her, and in all benefits which wee enioyed by her: and we had iuſt cauſe to feare, that in her death we ſhould haue had more cauſe of ſorrow, than by the grace and mercie of God we had. But now we would be loath to haue any more changes on the ſudden, and therefore we are to pray earneſtly vnto God for this our Soueraigne King, *Iames*, by the grace of God king of England, Scotland, Fraunce, and Ireland, defendor of the true auntient, Catholicke, and Apoſtolicke faith, and in all cauſes, as well Eccleſiaſticall as Ciuill, and ouer all perſons within theſe his realmes and dominions, next

For in the death of the prince there is great feare of alteration to the ſtate.

and

and immediatly vnder Chriſt Ieſus ſupreme gouernour and iugde : we are to pray for his life, and for the life of the Queene, the Prince, and all their noble and worthy ofspring : and for his maieſties perſon, that God would ſaue him from his enemies (as we ſee, that he hath not wanted ſome in this ſhort time of his raigne) that we might ſtill reioyce. And we muſt be thus perſuaded, that his ſaluation ſhall be ſtill our ioy, as this people doth thus here thinke of *Dauid* their king. Therefore as we deſire the continuance of our ioy and comfort, ſo let vs ſtill pray for the preſeruation of his moſt excellent maieſtie, the meanes and cauſe of it.

For that which is ſayd of *Nebuchadnezzar* the king of Babylon, is true of all good kings, and namely of our ſoueraigne Lord King *Iames* moſt of all, *He was like a goodly great tree, whoſe bowes were faire, and the fruit thereof much, and it was meat for all : it made a ſhadow vnder it for the beaſts of the feld, and the foules of the heauen dwelt in the branches thereof, and all fleſh fed of it.* So doe we vnder his gratious gouernment inioy defence and protection from all enemies, iniuries and wrongs, and it is as a ſhadow to vs againſt the ſcorching heat of the ſunne : and by his meanes we peaceably inioy the vſe of all that we haue, both for meat and drinke, and all things needfull for the preſeruation of this life, and ſo we (as it were) feed of his fruit. Therefore we had need ſtill to pray for his preſeruation, not onely that all theſe great benefits might be continued, but that we might ſtill reioyce in them, as now we doe : and let vs be perſuaded, that as long as God ſhall preſerue him out of the handes of his enemies, and prolong his life, ſo long ſhall we haue cauſe to reioyce. VVhat ſhall we thinke then of them that haue ſought not the preſeruation, but the vtter ruine and finall ouerthrow of their naturall princes, kings, and Queenes? as wee haue had too great experience of it in this land, both in the dayes of our late good Queene *Elizabeth*,

Dan. 4. 9.

What benefits we inioy vnder his Maieſties gouernment.

Traytors are enemies to the common ioy.

beth, especially, and also in this short time of our now worthy king *James*: we must needs iudge of them not onely as traitours to their persons, but as common enemies to all the people of this land; in that they haue sought to bereaue vs and them of the chiefest cause of our ioy, and so to cast vs into vntimely sorrow. For as there was great lamentation among the Iewes, and not without cause, at the death of that good and godly king *Iosiah*, so that *Ieremie* the Prophet trembled also, and seemed to be the chiefe mourner: so had we no lesse cause to lament at the death of our noble & vertuous Queene, and the ministers of the Gospell most of all, and all the vnfained professors of the same; and should haue had a great deale more, if she had beene traitorously taken away before the full number of her dayes were expired, to the great disturbance of the whole Realme, according to the desperat and continual attempts of her enemies. And so should we now still haue, if any such thing should be offered vnto his maiesties person. Therefore we must iudge of them, as of our greatest enemies, who seeke to bring vpon vs a common sorrow before the time. But let vs lift vp, though not our hands, yet our voice against them, & pray vnto God still to disappoint them of their treasonable deuises and diuelliſh practises, and to preserue our king, and all his, that so we may still reioyce in their saluation, euen for Christ Iesus his sake.

2 *Chron.* 35. 24 25.

In thy saluation, &c.

As all subiects principally should by this example learne to pray for their kings, and all chiefe gouernours vnder them, That God would preserue and blesse them, that they might thēselues reioyce, because they be worthy instruments of Gods goodnesse vnto them; which is the thing that hath bin handled alreadie: so all inferiours may here see as in a glasse, what minds they should carry to all their superiours, & those that God hath placed in any roume, of what kind so euer they be; that they

should

ſhould bee perſuaded, that in their preſeruation and welfare conſiſteth their owne ioy and comfort: and that they cannot miſcarrie, or any ill befall them, but them ſelues muſt needs be ſorrowfull, and in that reſpect pray for them continually, be they neuer ſo meane. As with this mind & perſuaſion the people ſhould pray for their miniſters and teachers, *who watch for their ſoules, and for the ſaluation of them*, as the holy Apoſtle ſaith: For it is true that Chriſt ſaith of them, and was found moſt true in his owne perſon, *That when the ſhepheard is ſmitten, the ſheepe will be ſcattered*: that is, when God taketh them away, who are their guiders, the people are in daunger to fall into all kind of error, hereſie, and ſinne, and to be diſtracted & ſcattered among themſelues, not onely in iudgement but in affection: beſides, they may want the comfort of Gods word, and of their praiers. So ſhould all children be affected to their naturall parents, fathers & mothers; and alſo ſeruants to their maſters and gouernours: That ſeeing God hath placed them ouer them for their good, and they inioy ſo many great benefis in their houſes, and by their meanes, and ſo haue ſo many cauſes of reioycing from them & by them, they ſhould pray for their liues, health, and welfare, that they may reioyce there ſtill, for they ſhall haue their part in it, and it ſhall bee the better for them. And they muſt thinke before-hand, that whē God takes them away, they ſhall haue great cauſe of ſorrow: as we ſee how greatly *Ioſeph* lamented for his fathers death: who when he gaue vp the ghoſt, *His ſonne fell vpon his fathers face, & wept*: & ſo he cōtinued mourning for him a long time: & at his buriall there was ſuch great mourning for him, that the place had the name of it. And *Eſau* the ſonne of *Izack*, though he was a wicked & diſobedient child, as appeareth in his ſtorie, yea a *prophane perſon* (as the holy Ghoſt calleth him) yet he had ſo much grace in him (as we ſay) that hee thinketh of his fathers death before hand, as of a time of ſorrow and mourning, and ſo ſpeaketh

All inferiors ſhould count the welfare of their ſuperiors their own ioy. *Heb.13.17.*

Matth.26.31.

And their death or hurt, their ſorrow.

Gen.50.1. Verſ. 11.

Heb 12.16.

Gene.27.41. keth of it, ſaying, *The dayes of mourning for my father will come ſhortly*, that is, my father is old and will ſhortly die, and then I muſt mourne for him: which though hee ſpake with an ill mind, and to an ill end, (for in the hatred of his brother *Iaakob* he comforted himſelfe, that he might ſhortly kill him, when his father was dead) yet nature, & the good education which he had, had taught him to confeſſe, that when his father died, he ſhould haue cauſe to mourne. Therefore if there were no commaundement of God to bind them vnto it, or any other reaſon to perſuade them, this were ſufficient to moone them to pray for the life and health of their parents, that themſelues might ſtill reioyce: and not be graceleſſe, as to thinke, that if their fathers were dead, they ſhould be merry, & liue wel ynough, yea better than they do now, & ſo not to care whether they liue or die, yea, to wiſh rather that they were dead than aliue; as there are too many ſuch in the world, who in a wrong perſuaſion gape after their fathers death, as *Abſolon* did: but God can well ynough diſappoint thē of their long hope, as he did him.

We ought to pray for the good of others, that we might reioyce therein.

But this doctrine is yet more generall, and doth concerne euery one of vs, and ſheweth that wee ought to beare that affection of brotherly loue all of vs one towards another, that we ſhould deſire and pray for the good and welfare one of another, not onely, that they themſelues, but that wee might reioyce in that good, which God ſhall beſtow vpon them at our prayers: and if we were thus affected in loue to the good one of another, then ſhould we pray a great deale more often, and more effectually than we doe. For this is that which the Apoſtle teacheth vnto the Romanes: *Be of like affection one to another*, ſaith he: and how, *reioyce with them that reioyce, and weepe with them that weepe*, where he would haue vs ſo affected with the eſtate of our brethrē, that if God bleſſeth them, we ſhould reioyce with them; if he afflict and puniſh them any way, we ſhould ſorrow with them:

and

and ſo we ſhould count their ſorrow and ioy our owne, and therefore when they are in any deſtreſſe, we ſhould pray for their deliuerance, that we might reioyce with them and in them. And truly if we come to pray for our brethren with this affection, (as our ſauiour Chriſt hath taught vs, willing vs to ſay, *Giue vs our daily bread, &c.* ſo that we ſhould pray for others as for our ſelues) we might obtaine great things for them. Therefore when we pray for any, let vs put their eſtate vpon vs, & be moued with it, as though it were our owne, and ſo ſpeake to God for them, as for our ſelues, and thinke, that if God ſhall bleſſe them, we ſhall reioyce. And this meaſure of loue in prayer, the more that we can come vnto, the more aſſurance may we haue, that God will heare vs for them: nay indeed without it we can haue little or none at all, that God will heare vs for any. As for example, if any in their ſickneſſe doe deſire that we ſhould pray for them here in the Church, and we doe ſo: we muſt deſire their health and recouerie, not onely that the partie himſelfe prayed for might reioyce, and his familie, wife, and children, and the reſt of his friends, but that we all might be glad and comforted by his life and health: and we muſt account his recouerie our ioy, and thinke that if God ſhall heare vs for him, we our ſelues ſhall be bound to giue thankes vnto God for it. And when the Lord ſhall ſee, that that will be matter of ioy vnto many, then will he the ſooner beſtow it vpon vs. And thus doth the Apoſtle ſpeake of the ſickeneſſe and of the recouerie of *Epaphroditus*, a miniſter of the Goſpell in the Church of Philippi: *I ſuppoſed it neceſſarie to ſend him vnto you: for he longed after you all, and was full of heauineſſe, becauſe he had heard that he had beene ſicke: and no doubt he was ſicke, very neere vnto death: but God had mercie on him, and not on him onely, but on mee alſo, leaſt I ſhould haue ſorrow vpon ſorrow.* Thus if he had died, Paule and all the reſt of the Church of God ſhould haue ſorrowed for the loſſe of ſuch a worthy inſtrument Philip. 2. 25.

of the glorie of God, therefore they being in great heauineſſe alreadie, God would not by taking him away increaſe their griefe by this new cauſe of ſorrow; but as they all deſired his life for their further comfort, ſo God did rayſe him vp, that they all might reioyce.

Few pray for their brethren with this affection.

But for the moſt part men are not thus affected with the eſtate of their brethren, no, not when they pray for them: but for want of loue, as if their affliction continue ſtill vpon them, they will not greatly ſorrow for them; ſo if it bee remooued and taken away, they will not greatly reioyce; but it is all one with them, howſoeuer it falleth out with them: and ſo it commeth to paſſe, as it muſt needs, that they pray very coldly, and therefore obtaine very little or nothing for them. And yet our Sauiour Chriſt hath taught vs (as was ſaid euen now) to pray with this affection and fellow-feeling of the eſtate of others, both in ſoule and bodie, where he hath commaunded vs to ſay, *Giue vs this day our dayly bread, and forgiue vs our treſpaſſes, and lead vs not into tentation, &c.* So that when we pray for others, we ſhould account their eſtate our owne. But men commonly, through ſelfe-loue, which raigneth in them, are ſo taken vp wholly into their owne eſtate, that they can neither ſorrow nor reioyce, nor any wayes bee mooued with any thing, but with that which concerneth themſelues. The Apoſtle writing to the Corinthians, giueth a reaſon of this ſympathie that ſhould bee among all the true beleeuers, drawne from a compariſon of the parts of the naturall bodie; among which, they all haue the ſame care one for another, and the ſame affection both of ioy and ſorrow, when he ſayth thus: *God hath tempered the bodie together, and hath giuen more honour to that part which lacked, leaſt there ſhould be any diuiſion in the bodie: but that the members ſhould haue the ſame care one for another. Therefore if one member ſuffer, all ſuffer with it.* So ought it to be in the myſticall

1. Cor. 12. 25.

bodie

bodie of Chriſt, which we are, and euery one of vs mem-
bers of the ſame, as he ſayth there: *Now yee are the bodie* Verſ. 27.
of Chriſt, and members for your part. Therefore as when any
part of the bodie is pained, all the reſt by a naturall in-
ſtinct deſire the eaſe of it, not onely for the benefit of it,
but for their owne comfort, which otherwiſe cannot be
quiet: ſo ſhould we by the motion of Gods ſpirit, much
more pray for the eaſe and releaſe of the affliction of
our brethren, that we may reioyce. Here then we haue
another reaſon to perſuade vs to pray for thoſe that are
and haue beene a long time viſited with the peſtilence
and the grieuous hand of God, for which they are in
great heauineſſe and feare night and day; entreating
the Lord, that when it hath wrought his good worke in
the hearts of all, for which it is ſent, to commaund it to
ceaſe, and to take it cleane away: not onely, that their
ſorrowfull hearts might be cheered vp and comforted
after this long ſorrow, and ſo ſome light might ariſe vn-
to them after this darkneſſe; but that all we our ſelues,
and the reſt of our brethren in all parts of this land, might
reioyce in their ſaluation. That ſo we might take into
our mouths the words of the Pſalme, which were vtte-
red after a great deliuerance: Others ſaid of them, *The* *Pſal.* 126. 2.
Lord hath done great things for them: but they ſaid, *The Lord*
hath done great things for vs, whereof we reioyce. So we ſhould
not count our ſelues ſtrangers from our brethren, and
from their good, and ſpeake of them as it were aloofe
off, when we ſhould heare how the plague is ſtayed in
ſuch and ſuch a place, *The Lord hath done great things for*
them: but as though it were our owne caſe, ſay, *The Lord*
hath done great things for vs, whereof we reioyce: and ſo we to
reioyce in their ſaluation; we accounting the good that
is done to them, as done to our ſelues. And truly, if all
men did thus, it were to be hoped, that God would ſoon
heare vs. This affection was in *Paule*, when he wrote vnto
Philemon, and entreated him for his ſeruant *Onesimus*, who

Wee ſhould pray, that the plague might ceaſe from our brethren, that we might reioyce.

had

had ſtollen ſomething from him, and was come away, and caſt into priſon for it; and *Paule* had conuerted him, and then deſireth him to pardon him, and to receiue him againe, not onely that his poore ſeruant might bee comforted, who was now greatly troubled for his ſinne, but that *Paule* himſelfe might reioyce in this great bleſſing beſtowed vpon him, when he ſayth thus: *yea, brother let me obtaine this pleaſure of thee in the Lord, comfort my bowels in the Lord:* where he entreateth him, that in pardoning and receiuing his ſeruant againe, he would beſtow that great benefit vpon himſelfe, & comfort him in the Lord, for ſo he would account of it: and thus he preuailed for it; and ſo might we with God much more for our brethren. VVhether then we looke to this viſitation of the peſtilence, or to any other calamitie that our neighbors ſhall be in, we in their preſeruation or deliuerance muſt thinke our ſelues greatly comforted in the Lord, and therefore in all things pray for their good, that wee might reioyce: ſo God may heare vs, if not for their ſakes, yet for our owne. And this is that which we haue to obſerue out of the fifth verſe: it followeth in the next.

Phil. 20.

The interpretation of the ſixt verſe.

Verſ. 6. *Now know I, that the Lord will helpe his annointed, and will heare him from his ſanctuarie, by the mightie power of his right hand.* In this verſe *Dauid* profeſſeth beforehand, that he did beleeue that God would heare him, and would defend him from his enemies according to his prayers (for hee was the authour and penner of this Pſalme.) And in teaching the people thus to pray for him, he would haue them alſo beleeue, that God would heare them concerning theſe requeſts which they made in his behalfe, that ſo they likewiſe might pray in the ſame faith. And this faith of them all, is expreſſed and declared not onely when they ſay, that they did know that God would heare and ſend helpe; but eſpecially and moſt ſignificantly in changing the number. For whereas

whereas in the former verſe they ſpake as a multitude, euen the whole Church together, ſaying, *That wee may reioyce in thy ſaluation, and ſet vp our banners in the name of our God*; where three times they ſpeake in the perſon of many: Here, as though there were but one that prayed, they ſay, *I know*: and this they doe according to the nature of true faith, which is, to applie Gods promiſes and his merciful deliuerances particularly to euery man and woman, and ſo ſay, as it is in our Creed, *I beleeue in God*, and not we beleeue; that is, I am perſuaded that hee is the God not onely of others, but of me. And ſo here, though many did vſe this praier together, yet euery one was to haue this faith in themſelues, that they did know that God would heare them. And what doe they or ſhould they beleeue? That God will helpe his annointed, that is, their king *Dauid*; ſo called, becauſe he was by the commaundement of God annointed by *Samuel* the Prophet vnto that office: and that he would heare his prayers, and graunt his requeſts from his ſanctuarie, that is, from heauen. And thus they beleeue that God would doe, by, or with his right hand; that is, by his great power that he hath in himſelfe, whereby hee is able to doe all things; and by the mightie helpe thereof, that is, that great helpe, which he ſhall and will giue, which none is able to reſiſt. And thus for the further ſtrengthening of their faith, they ſet before their eyes the great power of God, whereby hee is able to defend all thoſe that put their truſt in him, in all dangers whatſoeuer: as alſo in the verſe following they doe by compariſon of the confidence of their enemies more fully expreſſe it, ſaying: *Some truſt in chariots, and ſome in horſes, but we will remember the name of the Lord our God*: that is, whereas others did truſt in outward meanes, as chariots, and ſuch like, they did truſt onely in the power and grace of Almightie God. 1. Sam. 16. 13.

This teacheth vs to come ſo prepared vnto prayer,

We must pray in faith, beleeuing that God will heare vs.

that wee beleeue beforehand, that God will heare our prayers, and that we shall not pray in vaine, but he will giue vs the thing that we aske. And this faith is so requisit and necessarie, that without it neither are our prayers acceptable vnto God, neither can wee looke to receiue any thing at his hand. *For without faith it is impossible to please God,* as in no other duties that we doe, so not in prayer. And faith is requisit in all those that aske any thing of God, euen as all they that came vnto Christ in the dayes of his flesh, to receiue any thing of him, hee required of thē this first, That they should beleeue. For as it is said of them of his owne countrey, when he was among them, *He could not doe many great workes there, for their vnbeleefe sake* (he could haue done ynough, his diuine power was sufficient, but they had not faith to receiue them;) and as himselfe said to his disciples, *That they could not cast the deuill out of the child that was brought vnto them, because of their vnbeleefe:* So there vpon that occasion he sheweth, what great things by faith might be obtained, in these words, *Verely I say vnto you, if yee haue faith, as much as a graine of mustard seed, ye shall say vnto this mountaine, Remoone hence to yonder place, and it shall remoone.* And then he giueth this generall doctrine, *That nothing shall be impossible to them that beleeue.* And S. *Marke* the Euangelist reporteth that storie thus; That when the father of the child laying out the pitifull estate of it, as how the deuill did oftentimes cast the child into the water, and into the fire, to destroy it, at the last burst out into these passionat words: *But if thou canst doe any thing, helpe vs, and haue compassion on vs.* Christ made him this answere, *If thou canst beleeue it, all things are possible to him that beleeueth:* shewing that he was able and willing, if there wanted not faith in him: for faith is as it were an hand, whereby we doe receiue all things from God. Therefore, as without the hand of our bodie, and vnlesse we hold it out, we can receiue nothing from men, though it be offered vnto vs; so

Heb.11.6.

Matth.13.58. Marc.6.5.

Matth.17.20.

Without faith we can receiue nothing of God.

Marc.9.22.

ſo though God of his infinit goodneſſe bee readie to giue, we for our part cannot without faith receiue, that is, not ſo plentifully as otherwiſe we might; and by that, we may receiue all things that we need: and therefore that they might obtaine ſomething for him, *Dauid* teacheth them to pray in faith, when they ſay, *I know that God will helpe, &c.* But the time will not ſuffer me to finiſh this doctrine at this preſent, wee ſhall heare more of it the next day by the grace of God.

The eighteenth Sermon vpon the ſixt verſe.

Now know I, that the Lord will helpe his annointed, &c.

THe laſt day, beſides the generall meaning of the whole verſe, this firſt point of doctrine was deliuered out of it, That by the example of this people wee muſt learne alwayes to pray in faith, if we will receiue any thing at the hands of God: and now for the further confirmation and vſe of the ſame, we muſt conſider, that all the promiſes of God are made vnto vs vpon this condition only, and not otherwiſe, namely, That we beleeue them, and then God will verifie them. As when he promiſed to *Abraham*, that in his ſeed all nations in the world ſhould be bleſſed; by faith he obtained this promiſe, though his wife was barren, and both of them ſo old that by the courſe of nature they were paſt children: For the Apoſtle ſayth of him, *That aboue hope he beleeued vnder hope, that he ſhould be the father of many nations, according to that that was ſpoken to him, So ſhall thy ſeed be*: and ſo likewiſe, whereas it was promiſed vnto *Sarah*, *That ſhee*

By faith onely we enioy all Gods promiſes.

Rom. 4.18.

Gene.18.10. Heb.11.11. *ſhould haue a ſonne,* ſhee by faith did enioy that aboue the courſe of nature: as it is written of her alſo; *That through faith Sara receiued ſtrength to conceiue ſeed, and was deliuered of a child when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.* And thus haue all holy men and women enioyed the promiſes, as is ſhewed at large in the eleuenth chapter to the Hebrewes. And therfore Chriſt himſelfe, *as he was promiſed to be a ſauiour, and ſo come into the world, according to his name Ieſus, to ſaue his people from their ſins:* ſo all they that came to him for health of ſoule or bodie, ſo many did receiue it as did beleeue, and in that meaſure that they beleeued. And therefore it was ſaid to the Centurion, that came and ſued for his ſeruant that lay ſicke of the palſie and was grieuouſly pained, *Goe thy way, and as thou beleeueſt, be it vnto thee:* and the ſeruant was healed the ſame houre. Hee had beforehand profeſſed his faith ſufficiently, when he ſaid, *That Chriſt needed not to come, but might ſpeake the word, and doe it: neither was he worthie, that Chriſt ſhould come vnder the roofe of his houſe.* Thus he asking in faith, receiued not onely for himſelfe, but for another. And ſo in the next chapter following it is ſaid, *That two blind men followed Ieſus, crying in the way: O ſonne of Dauid haue mercie vpon vs: when he came into the houſe, hee ſaid vnto them, Beleeue ye that I am able to doe this? and they ſaid, yea Lord: then touched he their eyes, ſaying, according to your faith be it vnto you: and their eyes were opened.* Thus praying in faith theſe men obtained alſo. And in the ſame chapter he ſaid to the woman that was healed of the bloody iſſue, by touching the hemme of his garment, *Daughter be of good comfort, thy faith hath made thee whole:* for ſhe had ſaid in her ſelfe before, *If I may but touch his garment, I ſhall be whole.* Thus we ſee that as all that had faith (comming to him) they did receiue: ſo on their part, faith was the only cauſe that they did receiue: and therefore the health of their ſoule and bodie is imputed vnto their faith, *Thy faith hath made thee whole.*

Matth.1.21. Chriſt required faith of all that came vnto him.

Matth.8.5.

Matth.9.29.

Verſe.20.

Now

Now all theſe things, as the reſt of the Scripture, *and whatſoeuer things are written aforetime, are written for our learning, that we through patience and comfort of the Scriptures might haue hope:* I meane hope, that if we pray thus in faith, as theſe did, we ſhall obtaine whatſoeuer wee aske according to Gods will, though the matter be neuer ſo great. As we ſee alſo, that this people did here: for in the next Pſalme they giue thankes for that, which here in their praiers they aſſure themſelues that they ſhould receiue. And ſo all men ſhall find that to be true in praying vnto God, which the Apoſtle ſpeaketh of, asking wiſedome: *That if they lacke any thing, let them aske it of God, who giueth liberally, and reprocheth no man, and it ſhall be giuen him:* but then he addeth this caueat, ſaying: *But let him aske it in faith, and wauer not: for he that wauereth, is like a waue of the ſea, toſt of the wind, and carried about: neither let that man thinke, that he ſhall receiue any thing of the Lord.* VVhere he ſheweth what is the right manner of praying, namely, that as we cannot pray at all for any thing, vnleſſe wee haue Gods word and promiſe for it; ſo before we doe pray, we muſt beleeue it. Therefore as by prayer wee doe ſhew, that we beleeue and hope for the grace promiſed; ſo he that hath not this faith in Gods promiſes, prayeth hypocritically, that is, more with his tongue, than with his heart. Seeing then, that Gods promiſe is ſure and certaine, he would not haue vs ſo to pray, as that we ſhould doubt and call into queſtion, whether wee ſhould bee heard or no. And this he ſheweth by an excellent and very fit compariſon: for as the waues of the ſea are toſſed and carried away; ſo they that beleeue not, both are vnquiet alwaies in their minds, yea though they haue prayed, and are altogether vnworthie to receiue any thing. Therefore when wee come to God in our prayers, let vs beforehand beleeue, that hee will heare vs, and ſo pray in faith, and ſay, as this people doth here, *I know that God will heare and helpe:* ſo ſhall our prayers be

Rom. 15. 4.

We cã receiue nothing, vnleſſe we aske it in faith.

Iam. 1. 5.

acceptable vnto God, ſo ſhall we receiue that that we aske of him; and ſo ſhall our minds bee pacified and quiet.

Few pray in any aſſurance that God doth heare them:

Let vs then examine our ſelues, and ſee whether alwaies when we haue come to prayer, we haue had this faith and aſſurance, that God would heare vs and helpe vs: and then we ſhall find, that ſome haue beene ſo farre from it, that they haue neuer once thought of it; but they haue come to prayer, neither knowing any ſuch thing, nor regarding it. And thus haue they done not only in the dayes of ignorance & ſuperſtition, whē they held it an error for a mā to think, that he might be aſſured of any thing from God, though he prayed for it neuer ſo earneſtly, and when they prayed in an vnknowne tongue, and ſo knew not themſelues what they ſaid, and therefore could not by prayer haue any aſſurance that they were heard: but alſo in this cleare light of the goſpell, many haue and do ſtill both in their priuat prayers, and in theſe publicke, come ſo coldly to God, and as it were for faſhion, that they neither know, nor deſire to know, nor thinke it poſsible to know, that God will hear them. And ſo theſe wauering minded men being vncertaine in their minds, and toſſed too and fro like the waues of the ſea, may be aſſured, *That they ſhall obtaine nothing of God*, as the Apoſtle ſaith. But let vs endeuour to put that in practiſe which the people did here, that euery one of vs may ſay, *I know that God will heare*: ſo ſhall we obtaine ſuch things as we aske. For if the diſciples of our Sauiour Chriſt could doe nothing for the fathers child poſſeſſed with a deuill, when there was moſt need, becauſe of their vnbeleefe; then ſhall wee alſo for the ſame vnbeleefe of ours obtaine nothing neither for our ſelues nor for others, when there is moſt need. And as on the other ſide hee ſaid againe vnto them, *That all things were poſsible to him that beleeueth*, ſo ſhall we find it to bee true in our ſelues; then when wee pray in faith, it

Iam 1.7. And ſo obtain nothing of God.

Matth 17.17.

ſhall

ſhall be poſsible for vs to obtaine all things according to Gods will, euen thoſe that vnto the vnbeleeuers ſhall ſeeme impoſsible.

Now though this place of Scripture doth not ſo properly require, to ſhew how wee ſhall come to this faith and aſſurance in prayer, that God will heare it; but rather onely that wee ought to haue it, and not to pray without it: yet that I might not leaue this doctrine vnperfect, it is neceſſarie to ſay ſomewhat of it. Firſt therefore, as *euery good and perfect gift is of the ſpirit of God, and commeth from aboue, euen from the father of lights*, ſo doth this moſt of all. And as the Lord by his ſpirit opened the heart of *Lydia, that ſhe beleeued that which Paule preached*: ſo Chriſt Ieſus is he, *vpon whoſe ſhoulders* (as the Prophet ſpeaketh) *is laid the key of the houſe of Dauid*, that is, of the whole Church of God, *ſo that he onely openeth, and no man can ſhut, and he ſhutteth, and no man can open*: that is, he onely by his holy ſpirit openeth our hearts, that we may beleeue, and giueth vs aſſurance in all things of the fauour of God: therefore we muſt pray to him, that hee would giue vs that aſſurance, and ſo open our hearts, that we may beleeue that he doth heare our prayers. But becauſe this is wrought in vs by meanes, and our faith is grounded ſpecially and onely vpon the promiſes of God, and all aſſurance of being heard, ariſeth from thence; we muſt know, and beleeue, and meditate vpon them, before we pray, that ſo by them we may be aſſured, that he will heare vs, according to the vndoubted truth of the ſame. And the more that wee can doe thus, the greater aſſurance of being heard ſhall we haue, when we pray vnto God. And beſides this we muſt know, that the ſame aſſurance is confirmed and encreaſed by our former experience dayly: ſo that when we haue marked, how God hath at other times and in other things heard vs, we may aſſure our ſelues from thence, that he will doe ſo now alſo. For as among men, when we haue oftentimes made

Iam.1.17.

Act.16.14.

Iſai.22.22.

How this aſſurance of being heard, is wrought in vs.

triall

triall of a friend in the time of our need, wee goe to them afterwards, as any neceſsitie ſhall be vpon vs, with great confidence, and doubt not before wee come to them, but we ſhall ſpeed, if they haue it: ſo vpon our former experience with the Lord, we ought much more boldly to come vnto him in times of need, who hath not onely promiſed, and ſo is willing, but being almightie, is alſo able, and being true and iuſt in his promiſes, will helpe vs. And according to experience of former times, ſome doe read this text that we haue in hand (although I approoue of the other rather which I haue followed) after this manner: *Now know I that the Lord hath ſaued his annointed, and will heare him from his Sanctuarie:* and ſo they confirme their hope by the time paſt, in that they haue marked the goodneſſe of God towards their king in ſauing him before in other dangers, as he was in many: and ſo doubt not, but that hee will heare them for him now, and ſtill ſaue him. But to returne to that that we ſpake of before, namely, How we ſhal come to this aſſurance of being heard. Firſt of all we are to conſider of the promiſes of God, vpon which our faith muſt be grounded, and which muſt giue vs aſſured knowledge of being heard: we may ſee how to this end the holy Patriarch *Iacob* did meditate vpon them, to ſtrengthen his faith, and in his prayer did (as it were) put God in mind of them, and comfort himſelfe in hope of them, when he prayed thus:

First by meditating vpon Gods promiſes.

Gen. 32 9. *O God of my father Abraham, and God of my father Izaack: Lord which ſaideſt vnto me, Returne vnto thy countrey, and to thy kindred, and I will doe thee good; I pray thee deliuer mee from the hand of my brother, from the hand of Eſau: for I feare him, leaſt he will come and ſmite me, and the mother vpon the children. For thou ſaideſt, I will ſurely doe thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.* So that when his brother *Eſau* came againſt him with foure hundred men, and he remembring his former inueterat mallice, feared that he would deſtroy them all, both young and old,

old, mother and children, he prayeth vnto God for deliuerance: and that he might doe it with aſſurance of being heard, he looketh to Gods promiſes, who had ſaid, that he would doe him good.

So muſt we doe in like maner, I meane when we come to prayer, we muſt throughly conſider of Gods moſt gracious and mercifull promiſes: which to that end are ſo infinit in number, for the good both of our ſoules and bodies, and for this life and the life to come, and for our ſelues and others, that I need not name any. Our ſauiour Chriſt ſpeaketh thus vnto vs in the Goſpell, *Aske and it ſhall be giuen vnto you: ſeeke and you ſhall find, knocke and it ſhall be opened.* Matth. 7. 7. And againe thus the Lord ſpeaketh in his owne perſon by the Prophet: *Call vpon me in the day of thy trouble, and I will deliuer thee, and thou ſhalt glorifie me:* Pſal. 50. 16. and many ſuch like we haue in the word of God. Now theſe promiſes we muſt remember are not made vnto vs for our owne ſelues, as for our owne worthineſſe, but for Chriſt Ieſus ſake; who hath ſayd, *That whatſoeuer we aske the father in his name he will graunt it vnto vs.* Iohn 16. 23. For (as the Apoſtle ſaith) *All the promiſes of God in Chriſt are Yea, and in him they are Amen, vnto the glory of God:* 2. Cor. 1. 20. that is, in him, and for his ſake ſhall moſt certainely be performed. Therefore for the verifying and fulfilling of them vnto vs, and for our aſſured hope of them in our prayers, we muſt not ſtay in the conſideration of our ſelues, to ſay, It is true in deed, that God hath promiſed to heare me; what cauſe is there in me that he ſhould doe ſo? for in our ſelues we ſhall find nothing but vnworthineſſe, and all cauſes to the contrary: but we muſt looke only to the merits and worthineſſe of Chriſt Ieſus, for whoſe ſake they were firſt made, and for whoſe ſake they ſhall be all of them fulfilled. And thus we may perceiue, that one cauſe for our doubting and little aſſurance of being heard, is the ignorance or not ſufficient meditating vpon the truth of Gods promiſes. Therefore when we come to prayer,

Which are made vnto vs, and fulfilled in Chriſt.

let vs thinke of them, that by them we might know that God will heare vs; for he that is faithfull hath ſo promiſed.

We muſt meditate vpon thoſe promiſes ſpecially, which doe concerne our preſent eſtate.

And as we muſt thus generally meditate vpon the promiſes of God: ſo becauſe he of his infinit goodneſſe hath made many promiſes vnto vs, according to euery need of ours; that we might be aſſured not onely generally that God will heare vs, but particularly for that very thing that we ſtand in need of, and haue prayed for: we muſt ſpecially giue our ſelues to the meditation of ſuch promiſes, as doe moſt neerely conceiue that caſe of ours. And thus we haue alreadie ſeene how *Iakob* did, when he was returning from *Laban* to his fathers houſe at the commaundement of God, and by the way was in great daunger (as he thought) of *Eſau*, he prayeth vnto God, and though the Lord had made many other promiſes vnto him, yet at this time he ſpecially thinketh of that, that God had ſayd vnto him concerning that matter: and ſo beginneth his prayer thus, *Lord which ſaydeſt vnto me, returne vnto thy country, and to thy kindred, and I will doe thee good; deliuer me out of the hand of my brother Eſau*: and then he returneth vnto the promiſe of God againe, in theſe wordes: *For thou ſaydeſt, I will doe thee good.* And ſo muſt we doe for the obtaining of this aſſurance. As for example, if we pray for the forgiueneſſe of our ſinnes, and the aſſurance of the ſame, let vs ſeriouſly thinke vpon ſuch promiſes, as God in his word hath made to that end: *As at what time ſoeuer a ſinner repenteth him of his ſinne from the bottome of his heart, I will put out all his wickednes out of my remembrance, ſaith the Lord, by his Prophet*: and againe what our ſauiour Chriſt ſaith in the Goſpell, *Come vnto me all yee that are wearie, and laden, and I will eaſe you*: where he calleth all without exception. So that if we find the burden of our ſinnes intollerable vnto vs (as they are in themſelues) and we are weary of them, as of an heauie burden able to preſſe vs downe vnto the bottome of hell,

Gen. 32. 9.

Ezek. 18. 21.

Matth. 11. 28.

hell, and there to hold vs for euer; and doe vnfainedly repent vs of them, and haue a full purpoſe to leaue them: then praying to God for the forgiueneſſe of them, we may know aſſuredly that God will heare vs: for here we haue his promiſe for it. And ſo muſt wee doe for any thing elſe that we need and pray for: as for this viſitation of the plague, if we would pray for our brethren that are vnder it, in ſome good aſſurance, that God in his good time will of his vnſpeakeable mercy and louing kindneſſe remooue it, or mittigate it; let vs meditate vpon that, which God hath promiſed to ſuch kind of prayers: as when the Apoſtle S. *Iames* ſaith, *Is any ſicke among you, let him call for the Elders of the Church, and let them pray for him; and the prayer of faith ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp, and if he haue committed ſinne, it ſhall be forgiuen him:* & therefore he willeth them to acknowledge their ſinnes one to another, that they might be healed, *for the prayer of a righteous man auaileth much, if it be feruent.* VVhere we ſee, what is promiſed to ſome few of the Church, praying for them that are viſited with ſickneſſe, (and that iuſtly alſo for their ſinnes and for their offences) that ſuch prayers ſhall not be in vaine, but moſt auaileable through Gods goodneſſe, for the pardoning of their ſinnes, and for the remooving of the puniſhment of the ſame; if ſo be that they that pray be righteous and holy men, and pray feruently. Then from hence may we be aſſured in the like caſe, that if an whole Church and Congregation of Gods people, yea many Churches in diuers places, doe pray feruently for them; and they that are ſicke and vnder Gods hand will confeſſe their ſinnes vnto him, and repent them of them, and by this plague of God iudge themſelues for them; that he will put an happie end to it in time, though moſt righteouſly deſerued, and pardon their ſinnes, that haue beene the cauſe of it: that ſo wee might ſay before hand, *Now I know, that God will heare vs*: as indeed by his

As this ſtate of ours in this viſitation of the plague.

Iam. 5.14.

grace at this preſent, we doe and may ſee moſt cleerely, that by diminiſhing of it in the chiefe cities and places of this Realme where it is, and that alſo by leſſening of it in ſo great meaſure, *He hath heard our prayers, and graunted our requeſts*: That ſo hereafter by this bleſſed experience that we haue in one thing, we might be moued to come vnto him in great aſſurance, not doubting but that he will heare vs then alſo. And thus alwayes from time to time, as the Apoſtle ſayth, *Come boldly into the throne of grace, that we may receiue mercy, and find grace to helpe in time of need:* and therefore we muſt take this bleſsing vpon our brethren, as a fruit of our daily prayer, and marke it well to that end.

Hebr. 4. 16.

Experience of former times increaſeth our aſſurance of being heard in prayer.

And this is that that ſhould be ſpoken of alſo, concerning that aſſurance that we ſhould haue in prayer, of being heard, That by dayly experience of Gods goodneſſe and mercifull dealing with vs, we ſhall dayly grow therein: and therefore that we might come vnto it, it is requiſit that wee ſhould greatly acquaint our ſelues with prayer, and pray often, and marke the ſequell, and what followeth after our prayers. For concerning this one point, it muſt needs be a very good reaſon, when we doe pray, to make vs know that God will heare vs; when we know already by experience, that he hath often heard vs before. For ſeeing the ſame promiſes ſtill remaine, and God is the ſame that made them, to performe them, and there is no change in him; for as the Apoſtle (where he ſpeaketh of prayer, and to incourage vs to aske) ſaith, *That he giueth liberally, and reprocheth no man:* and after ſaith, *that there is no variableneſſe with him, nor ſhadow by turning*: that is, though the ſunne by turning from the Eaſt to the VVeſt, maketh great alterations, ſo that it is ſometime light, and ſometime darke; and beſides, the ſhadow is now here, and now there, and ſo is not alwayes alike: yet it is not ſo with God, but he is alwayes like himſelfe. Therfore as he hath giuen in former times,

1
2

Iames 1. 5. 17.

Reaſons of the ſame.

ſo

so will he do still, if we pray to him as we haue done: for he is no niggard, but giueth liberally to all that aske, & reprocheth no man with that that he hath giuen: nei- is he any changeling, but constant in all his wayes. And besides *Iesus Christ* the mediatour of the promises, *Hee is* 3
the same to day, that he was yesterday, and will be euer: and Hebr.13.8.and
he at the right hand of God maketh request for vs con- 7.24.
tinually, and is not wearie of his office, neither is his loue diminished one whit towards vs. Therefore we may wel build our hope for the time to come, vpon our former experience, as vpon a sure rocke that shall not bee re- mooued. And so we may pray as *Dauid* did, *O Lord quicken* Psal.119 149.
me according to thy custome: as if he had sayd, Thou hast of- ten heretofore quickened and reuiued me by thy word and by thy spirit, therefore doe so now also in this great sorrow and deadnesse of mind; for I stand in as much need of it as euer I did, and thou art as well able to doe it, as thou hast beene. Thus from the custome of Gods former dealing, he hopeth that he will doe so now. And indeed there is great reason of it: for if we haue had of- 4
ten recourse to any man for help in the time of our trou- ble, & we haue seene how he hath bin most willing to do it from time to time; we will not doubt of him, but that he will doe so still, and that we shall find him a faithfull friend vnto vs, as hetherto he hath bin & the oftner that we haue made triall of him, and haue found, that he ne- uer deceiued vs, the bolder we are to come vnto him, and do assure our selues of help from him aboue all other in the world; so that if all should faile, we would make account of him. And we see that the beggers that goe vp and downe from doore to doore, will be most bold of re- leefe there where they haue had often almes: and if they should find it otherwise at any time, they would greatly maruaile at it, and thinke that there were some strange alteration in them; and they would say to them, You had wont to be a good master and mistris vnto me,

and to do ſo and ſo for me, and that made me the bolder to come vnto you now: thus would they plead for themſelues. So we then much more vpon former experience of our prayers heard, and of the reliefe that wee haue found at Gods hand (ſeeing there is no change in him, nor in his promiſes) muſt learne to know, that if there be no change in vs, but we be the ſame that we haue been, and ſeeke to him and ſerue him as we haue done, he will heare vs, and helpe vs, as he hath done before.

That we might haue this experience, we muſt vſe prayers not ſeldome, but often.

To this end it is requiſit, that we pray often; for experience ariſeth not of one action, nor of ſome few, but of many; and the beſt experience is gotten by the obſeruation of many things in a long time: and therefore they that liue long and practiſe much, haue the greateſt and beſt experience. So that if we will haue experience of Gods goodneſſe in hearing our prayers, that thereby we might know that he will heare vs ſtill, we muſt pray often, and be well acquainted with this holy ordinance of prayer. For as among men, it is not the comming once or twice to a man, and that a long time one after another, yea though he ſpeedeth, that can giue him any great encouragement to preſume of his helpe in the time of great need; but that hee hath beene long acquainted with him, and made often triall of him. So is it with God, it is not the praying now and then to him, that can by experience giue vs any great aſſurance, that he will heare vs, and helpe vs in time of our trouble; but that we haue vſed it often, and vſed it a long time, and haue found, that we haue neuer beene ſent away emptie. For the Lord ſometimes heareth the wicked, and now and then giueth them ſomething that they aske; but as they pray ſeldome, ſo oftentimes they aske and receiue not, as the Apoſtle ſaith, *yea they crie, and the Lord heareth them not:* but as they haue ſtopped their eares at the word of God, ſo he ſtoppeth his eares at their prayers: ſo they can haue no aſſurance by experience, though

Iam.4.3.
Iſai 1.15.

though God haue giuen them ſomething: for a man may once or twice do for his enemie, and for him whom he neuer meaneth to gratifie any more. Another cauſe then, why wee haue ſo little knowledge in the time of our need, that God will heare vs, is, that we haue ſo little acquainted our ſelues with prayer, and that we haue not done as the Apoſtle willeth vs, namely, *in all things made our requeſts knowne vnto God in ſupplication and prayer*: that is, we haue not ſo often prayed vnto him, as wee haue need, and ſo we haue not that experience that we might haue had. Seeing then that this is a great bleſsing of God, which is or ſhould be deſired of all, namely, to know when we pray, that God will heare vs; let vs come often vnto him in prayer: and that I may vſe the words of S. *Paule*, In all places and vpon all occaſions lift vp pure hands vnto God, that we may haue often talk with God, and be (as it were) well acquainted with him, and ſo by experience know, what account we may make of his helpe. *Mich.* 3.4. *Zach.* 7.13. *Phil.* 4.6.

And that our experience herein might be ſuch as it ought, we muſt not onely pray often, as hath beene ſaid before: but eſpecially we muſt well ſee, and diligently marke how God graunteth our requeſts, and alwayes conſider, what hath followed vpon our prayers. And this is that that *Dauid* ſayth of himſelfe: *Heare my voice in the morning, O Lord, for earely in the morning I will direct my prayer vnto thee, and I will wait*: where he ſaith, That when he had prayed vnto God, he would tarrie Gods leiſure, and conſider what followed vpon his prayers. For all good experience ariſeth not ſo much of the often practiſe of a thing, as of the wiſe and diligent obſeruation of the euent of it: inſomuch that ſome ſhall vſe a thing very often, and yet make little or no vſe of it at all to themſelues: as we ſee ſome neuer marke what meat or drinke doth hurt them. But the skilfull phyſition, that hath often preſcribed a medicine againſt ſuch a diſ- *Pſal.* 5.4.

And then wee muſt marke what followeth vpon our prayers.

eaſe,

eaſe, and hath marked in his patient, how it hath wrought, and how he hath been cured by it, thereby gathereth a certaine knowledge, that this medicine is good for the cure of ſuch a diſeaſe: for (ſaith he) I haue not only often giuen it, but haue found, that many haue been cured by it: and thus all rules of that art, as of all other, ariſe of experience, that is, of marking what was the effect of ſuch a cauſe. So then, when a man hath not onely often prayed vnto God, but hath alſo marked, how he hath obtained his requeſts at the hand of God: then, ſpecially from the promiſes of God, and ſecondly from his owne experience of the truth of them, hee gathereth a certaine knowledge, *that God will heare him*: for he conſidereth how according to that goodneſſe that is in him, and the truth of his promiſes, he hath oftentimes heard him before. Otherwiſe it may come to paſſe, that though the Lord hath often heard vs, and that in many things, if we either through negligence haue not regarded it, or through careleſneſſe haue forgotten it, we can haue little knowledge in the time of our need, that he will heare vs. And thus the Lord many times in iuſtice puniſheth the vnthankefulneſſe of men, who marke not his fatherly dealing towards themſelues, for their owne comfort, and the praiſe of his name: that though he hath often holpen them, and all the world hath ſeene it, yet in their greateſt need they are in as much doubt of his goodneſſe, and pray with as great diſtruſt, as though he had neuer done any thing for them before. As on the other ſide he thus in mercy and fauour plentifully rewardeth the thankfulneſſe of thoſe that often pray and call vpon him in the time of their trouble, and alſo carefully marke, and diligently remember, what hee hath done for them, to prayſe his holy name for the ſame, that by this good experience they know, what he will doe for them for the time to come.

For want of this we haue not that aſſurance from experience, that we might.

And

And thus it falleth out, when we haue any dealing with men: as when in any diſtreſſe we ſhallbe in ſuch caſe, that we know not whom to ſeeke to for helpe; and we complaining of it, one ſhould ſay to vs, Goe to ſuch a man; and then we ſhould ſay, nay, for I know not what he will doe for me, he neuer did any thing for me yet, and therefore I haue no great cauſe to preſume of his helpe. Then the other ſhall ſay to vs againe, yea, that is not ſo: for I remember my ſelfe how at ſuch a time, in ſuch a need, you had great ſuccour and comfort from him: then we being not able to denie it, ſhould ſay, It is true indeed, as you ſay, but my memorie is ſo ill, that I had cleane forgotten it. Are we not here iuſtly puniſhed for our vnthankefulneſſe, to doubt of a mans good will there, where there was no cauſe? So is it when by forgetting Gods mercifull dealing towards vs, we doubt of his goodneſſe in the greateſt time of our need, without any iuſt cauſe. But otherwiſe he that well beareth in mind what benefits from time to time hee receiueth of men, to be thankefull vnto them for the ſame; he can in any diſtreſſe preſently tell what to doe, and ſay, to his owne comfort, as namely, I will goe to ſuch a man, for I remember how often he hath done for me heretofore. So fareth it with all them, that marke what God hath done for them. In this reſpect therefore it is requiſit, that we keepe a regiſter of all Gods benefits, and ſay to our ſelues as *Dauid* doth, *Praiſe the Lord O my ſoule, and forget not all his benefits*. Eſpecially we muſt marke diligently, what things he hath done at our prayers: the ſame *Dauid* alſo ſaith of himſelfe, *This poore man cried, and the Lord heard him, and ſaued him out of all troubles*. And as hee in ſome eaſes did make ſpeciall Pſalmes, which beare the titile of remembrance, and they were made ſpecially that by them he might keepe a thankefull memorie of Gods benefits: ſo ought we to doe ſome thing to helpe our memorie this way, eſpecially when we ſee how forgetfull

Thus is it, when we haue any dealing with men.

We muſt therfore keepe a regiſter of Gods benefits. *Pſal.*103.1.

*Pſal.*34.6.

*Pſal.*38.

getfull we are of them: that ſo vpon long experience we might ſay, *I know that God will heare and helpe me.* Therefore when we haue prayed for any common benefit, or for any deliuerance, as feare of enemies, and ſuch like, when we haue prayed in the Church here for any that haue beene ſicke, when for others in other caſes priuatly, when for our ſelues at home or any of ours; if we had from time to time marked and remembred in all theſe, how God hath anſwered vs gratiouſly, we might now, when we meet to pray for the remouing of this viſitation, haue had greater hope of being heard than we haue, and greater aſſurance of Gods goodneſſe towards vs. But ſeeing we haue beene ſo vnprofitable in times paſt, to our owne hinderance, let vs make the beſt vſe of the time preſent, that we can. And therefore now ſeeing in this mortalitie of the plague, we ſee ſo great fruit of our prayers at the laſt, that as in other places it is greatly diminiſhed, ſo in the chiefeſt citie of this land it is fallen from three thouſand and foure hundreth a weeke, to leſſe than two hundred (for the which Gods name be prayſed) let vs profit by this experience, to know what hee will doe for vs at all times when we pray. And thus much out of theſe wordes both for the aſſurance of faith in which we ſhould pray, and for the meanes whereby we may attaine vnto it.

And namely how God hath leſſened the plague at our prayers.

The

The nineteenth Sermon vpon the sixt verse.

Now know I, that the Lord will helpe his annointed, &c.

I Shall not need to call into your remembrance the doctrine of the last day, gathered out of this verse, concerning the assurance of being heard, that we should pray in: which is so necessarie, that without it we cannot pray acceptably to God, comfortably to our selues, nor profitably to others. I am now to proceed, and here to consider of these words, where hee saith, *Now I know*: for seeing this faith (*that God will heare vs*) is so requisit in prayer, it may be demaunded, VVhy he did not begin with it at the first, and to say in the beginning, *I know that God will heare*: but that he commeth to it so slowly, and as it were at the last, to say, *I know*. VVhat? did he, the author of the Psalme, euen *Dauid*, did he not know it vntill now? that he sayth, *Now I know*: did he not know it before this time? VVas all the former part of the prayer with doubting, or without knowledge of this? Or would he haue the people whom he taught thus to pray, and left this forme for them, not to haue this knowledge, or not to labour for it, till they come to this? Yes vndoubtedly, both himselfe did know in the beginning, that the Lord did and would heare him, els to what end did he pray? and he would haue them euen at the first, and before they began or spake one word, to beleeue that God would heare them, otherwise they could not pray in faith, and so neither please God therein, nor looke for any thing at the hand Now know I.

of the Lord for him. VVhy then doth he himſelfe ſay, and teach thē alſo to ſay, not onely, VVe know, but *Now I know that God will helpe?* Surely to this end, to ſhew, that as he hath faith in the goodneſſe of God, that hee would heare him indeed, ſo he had it in meaſure, and it encreaſed in him by degrees, as it doth in all other men. Therefore as hee was directed to make this prayer by the ſpirit of God, ſo when he came to this part of it, it did ſpecially ſhew forth it ſelfe in the aſſurance of faith, which hee had thereby, and ſo cauſed him to breake out into theſe wordes, *Now know I:* becauſe that by continuance in prayer he attained vnto a greater meaſure of faith and aſſurance than he had at the firſt. And this great affection of the mind in prayer, he was willing to commend vnto them, to that end, that they might both labour for it, and looke to come vnto it euery one in their meaſure; namely, that the longer and the more earneſtly they prayed for him, the greater aſſurance they ſhould haue by the ſpirit of God, that the Lord did and would heare them. And therefore though they did know at the firſt, that God would heare them according to his will, as hee had promiſed, which promiſes they were not ignorant of: yet by continuing in prayer, or after their prayer, they might looke to be further aſſured of it from God by his holy ſpirit, that was in them.

By continuing in prayer, our aſſurance of being heard, encreaſeth.

For the Lord God vſeth thus to worke by his ſpirit in thoſe that be his, that when their hearts are prepared aright to ſerue him, the longer that they continue vnder the meanes of their ſaluation, the more effectuall is the operation of his holy ſpirit in them thereby. As for example, in the hearing of the word of God, they are more affected in the middeſt than they were at the beginning, and many times moſt of all in the ending; if they be diligent and attentiue hearers, and not drowſie and careleſſe, and labour to ſtire

As in all the parts of Gods ſeruice, the longer wee continue in thē, the more doth his ſpirit by them work in vs.

vp

vp the ſpirit of God in themſelues. So is it in praying alſo, when they come to it with due preparation of the heart, the children of God doe often find, that though they had ſome good meaſure of faith in Gods promiſes, and feeling of his loue in the beginning, yet by continuance in prayer, the ſame was greatly enlarged and encreaſed in them: ſo that it was more at the middeſt, than at the firſt; in ſo much, that then they could ſay with greater freedome of the ſpirit, and aſſurance of faith, Now know I indeed, that the Lord will helpe me, and doth heare me from heauen: and in the end they haue had more aſſurance: and ſometimes after they haue done praying, moſt of all. Thus their faith, knowledge, and aſſurance, that the Lord did hear them, it hath growne by degrees, and encreaſed till it came to the full, when they haue prayed feruently. And hereupon it commeth to paſſe, that we find in the Pſalmes, that very often they breake out into ſome ſudden paſſion of ioy, or glorying in the Lord, and as it were boaſting of the goodneſſe of God towards them: as though they had then euen alreadie obtained their deſire: becauſe they felt and found that the Lord did giue them ſome good aſſurance of it. As wee ſee how (beſides that which they profeſſe here) in the end of the Pſalme, they vtter theſe words of great confidence, as though the victorie were alreadie gotten, which if it had been, it had beene in vaine to pray for defence againſt enemies: they ſpeake, I ſay, thus confidently, *They are brought downe and fallen, but wee are riſen, and ſtand vpright.*

And this is that which wee may obſerue, and moſt clearely ſee, firſt of all in the third Pſalme: where hee beginneth his prayer very vncomfortably, and greatly complaineth of the multitude of his aduerſaries, that rebellioully were riſen vp againſt him, ſaying, *Lord how are mine aduerſaries increaſed? How many riſe againſt mee. Many* Pſal. 3. 1.

Thus *Dauid* beginning his prayer ſomewhat doubtfully, endeth with great aſſurance.

ſay to my ſoule, there is no helpe for him in God. Afterwards he confirmeth his faith in the goodneſſe of God by the conſideration of his nature, that he is a defence & buckler to them that are vnarmed and without defence: and he giueth glory to them that haue ignominie caſt vpon them without a cauſe, and he rayſeth vp them that are
Verſe 3. falling, ſaying, *But thou Lord art a buckler for me, my glory, and the lifter vp of my head*, And then he gathereth more
Verſe 4. ſtrength of faith from former experience, ſaying, *I did call vnto the Lord with my voyce, and he heard me out of the holy mountaine*: and to this he addeth, *Shelah*, to ſhew how greatly it did affect him, and what comfort he had in this to remember, that God had heard his prayer in former times: and then further addeth for the ſtrengthening of his faith, that the Lord in other great danger had de-
Verſe 5. fended him, ſaying, *I laid me downe and ſlept, and roſe vp againe: for the Lord ſuſtained me.* And thereupon inferreth
Verſe 6. this confident ſpeech, full of aſſurance: *I will not be afraid for ten thouſand of the people that ſhould beſet me round about.* VVhere he doth glory by faith, that though his enemies were neuer ſo many, and himſelfe in neuer ſo great danger of them, hee would not bee too much afraid of them, but was aſſured that the Lord would defend him in the middeſt of them. And this aſſurance of Gods defence hee obtaineth now at the laſt, by continuing in prayer, and by thoſe meditations which he had in prayer of the goodneſſe and mercie of God towards all his, and now ſpecially towards himſelfe: which he hath ſet down in the former verſes, and part of his prayer. So falleth it out with others, that the ſpirit of God in them, which is the ſpirit of prayer and of all aſſurance, as it ſtirreth them vp to pray; and when they cannot tell of themſelues what or how to pray, as they ought, the ſame ſpirit hel-
Rom. 8. 26. peth their infirmities, and ſtirreth vp in them ſighes and grones, and deſires of the hart, which are acceptable, and which God alloweth of, becauſe they are according to his will:

will: ſo the ſame alſo helpeth their infirmities in this point, that whereas they began to pray in great weakeneſſe and much doubting becauſe of their temptations; by calling into their minds more freſhly than before, the promiſes of God made in his word, and the often performance of the ſame to others & to themſelues; it cauſeth them to grow in faith, & doth giue thē ſome greater aſſurance of Gods fauours, and of being gratiouſly heard, than they had in the beginning, & they know then more fully that he doth heare them, and will helpe them. And though this may ſeeme ſtrange to ſuch as are not acquainted with prayer, who vſe it very ſeldome or not at all, and make it but a matter of forme and cuſtome: yet I doubt not, but that we haue a great cloud of faithfull witneſſes, who vſing prayer often of conſcience, and in the feeling of their wantes, and making it a dayly exerciſe, and therein deale with the Lord in good earneſt, as thoſe that would obtaine ſome thing at his hand, and reſt not in the bare action of prayer, as in a worke wrought, or a certaine taske performed and done; who doe and are able to ſubſcribe moſt willingly vnto the truth of this by their owne practiſe. So that as *Dauid* making this prayer, when his ſonne *Abſolom* with *Achitophell* and many others rayſed vp a rebellon againſt him, in which for the ſafegard of his life he was compelled to flie out of Ieruſalem (as appeareth by the title of the Pſalme) did by continuance in feruent prayer, obtaine this aſſurance, That the Lord would defend him, and confound them all, and therefore he would not be afraid of them, if there were ten thouſand of them, and they all ſhould beſet him round about; that is, if he were brought into great ſtraits (as indeed he was:) and truely it came to paſſe in the end, for *Achitophell* did hang himſelfe, and *Abſalom* was hanged by the haire of the head. As, I ſay, *Dauid* then had aſſurance of this before hand: ſo alſo others of Gods ſeruants in their daungers and troubles

And ſo the ſpirit of God in prayer helpeth the infirmities of the reſt of his ſeruants. *Hebr.* 12. 1.

troubles praying to God feruently, (as he did) haue in ſome good meaſure to their owne comfort, and the comfort of others that haue prayed with them, obtaitained of God by his ſpirit an aſſurance, that the Lord did heare them, and would be mercifull vnto them, and they by faith haue profeſſed the ſame to others beforehand.

Dauid againe by continuing in feruent prayer, groweth in aſſurance of being heard.

And this growing and increaſing in the aſſured hope, That the Lord will heare vs (whereof we now ſpeak) *Dauid* againe ſetteth downe by his owne experience in the ſixt Pſalme, (as indeed I muſt needs confeſſe, that he was a man of wonderfull great experience both of his owne infirmitie, and of Gods mercifull dealing towards him:) which Pſalme was made when he was grieuouſly ſicke and like to die, and did not onely feele the hand of God heauie vpon himſelfe this way (as appeareth by his grieuous complaints and outcries) but he was troubled in his mind for his ſinne: and in this eſtate he prayeth vnto God, To remoue from him this great token of his wrath and diſpleaſure, that was vpon him, and to take away this grieuous ſcourge that he was then afflicted with, and to giue him both health of bodie and quietneſſe of mind: of both which at the laſt hee obtaineth ſo great aſſurance by faith, through the inward working of Gods ſpirit, that he doth openly glory of it againſt all his enemies, that reioyced at his fall. And for the vnderſtanding of this it is requiſit (eſpecially for the ſimpler ſort, to whoſe capacitie I haue eſpecially framed my ſelfe) requiſit, I ſay, to ſet down in order the words of the whole Pſalme; for otherwiſe, neither the great confidence, and reioycing of his faith, which in the end with much ſtriuing he attained vnto; nor the feruencie of his prayer, which was a meanes whereby Gods ſpirit wrought it in him, can be ſo fully perceiued, or made plaine vnto you. Thus therfore he beginneth his prayer,

Pſal. 6.1. *O Lord, rebuke me not in thine anger, neither chaſtiſe me in thy wrath:*

wrath haue mercie vpon me O Lord, for I am weake: heale me, for my bones are vexed: My soule is also sore troubled, but Lord how long wilt thou delay? Returne, O Lord, deliuer my soule, saue me for thy mercies sake: for in death there is no remembrance of thee, in the graue who shall praise thee? I fainted in my mourning, I cause my bed euery night to swim, and water my couch with teares: Mine eye is dimmed for displight, and sunke in because of all mine enemies. Here we see that in these seuen first verses he complaineth most grieuously of his owne estate, & prayeth most feruently vnto God for deliuerance: and no man can say more either to expresse the griefe of his mind, or his feruent desire to haue releefe and comfort. See then I pray you in the words following what a great alteration there is made in him of the sudden, and what a wonderfull great change he findeth in himselfe: when he sayth thus, *Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping. The Lord hath heard my petition, the Lord will receiue my prayers: All mine enemies shall be confounded, and sore vexed: they shall be turned backe, and put to shame suddenly.* Where he sheweth what great comfort the Lord gaue him at the last in this trouble of his, euen that he should be deliuered out of it, when his enemies looked that he should perish and be swallowed vp in it: and he attaineth vnto so great assurance of this, that he is not able to containe himselfe, but againe and againe professeth that the Lord had heard his prayers, and the voyce of his weeping. And not onely that is to be marked, but especially this, that he commeth vnto this assurance, not vntill the end of many long and feruent prayers: and that in the beginning either he had it not at all, or nothing in that measure, that there he professeth it: for then no doubt he would haue done it sooner, and not so long haue fed himselfe with such grieuous complaints and lamentable outcries, as there hee doth. Verse. 8.

And so may we do: for God giueth it by ordinarie meanes.

So is it possible for vs, in what trouble soeuer we shall be in, if we pray vnto God in all humilitie and sorrow for

for our ſinnes, as he did, euen with great abundance of teares (for he ſaith, That he watered his couch, and made his bed to ſwim with them: by which hyperbolicall kind of ſpeech he meaneth, That he wept very much, not only in the day, but euen in the night alſo) and if we did pray with that feruencie that he did, not fainting nor giuing ouer, but ſtretching out our affections and deſires, according to our preſent need; it is poſsible, I ſay, for vs to attaine by degrees vnto that meaſure of perſuaſion of Gods goodneſſe towards vs, that may ſuffice vs. And though wee come not to that great meaſure that was in this holy man, becauſe we pray not in that feruencie and zeale, and tenderneſſe of heart that hee did, yet in ſome acceptable meaſure, and more than we had in the beginning. For I am not of that opinion, that this was inſpired into him as he was a Prophet, who had many things extraordinarie; neither that any man can come to haue any aſſurance or full perſuaſion either of their ſaluation, or that God heareth their prayers, or of any other fauour from him, without ſome reuelation, and ſo it ſhould but be thought preſumption in a man to ſay he is aſſured of ſuch things: but that God giueth this aſſurance, and increaſeth it by ordinarie meanes; and namely and eſpecially by prayer. For ſeeing prayer is very fitly compared vnto wraſtling or ſtriuing (as we haue ſeene heretofore) by which we labour with all the power of our ſoules and bodies, to obtaine ſome thing of the Lord; as by bodily ſtriuing men ſeeke to obtaine ſome maſterie among men: (and thus the Apoſtle ſpeaketh of it to the Romanes, Deſiting them to ſtriue with him by prayers to God for him) as in ſtriuing, a mans ſtrength is not alwayes greateſt at the firſt, neither can himſelfe or others perceiue ſo well, whether he ſhall ouercome; but ſometimes, yea moſt vſually, when after ſome paines taken his bodie is well heat, he increaſeth in ſtrength of bodie and agilitie of limbs: whereby it commeth

A compariſon to ſhew the truth of it.

Rom. 15. 30.

commeth to passe, that he findeth that in himselfe, which giueth him greater hope of preuailing against his aduersarie, than he had before: So is it when we pray to God, and as it were striue with him; that though wee put all our strength vnto it at the first, that is, pray with all the desire of our hearts; yet when by continuance in praier, the spirit of God in vs is well heat, as I may say, and the heat of it increased, we shall find that both our desires are greatly increased, & also our assurance from thence of being heard, is inlarged. So that in the middest or ending of our prayers we shall perceiue our minds more pacified and quiet, and our selues more readie to submit our wils to the will of God, and to rest in the hope of his defence and deliuerance, than before. VVhereof (if we were asked) though we could giue no great reason from outward things; for all things are still with vs as they were before: yet we find it to be true by experience, and must account it a fruit of our prayer, in that the Lord hath giuen vs greater assurance than wee had before, and so we are contented to waie vpon him.

The like may bee shewed in many other Psalmes, (as indeed that one booke, as it is full of godly prayers, so of notable examples of this kind of the working of the spirit of God in his children and seruants) but for breuitie sake I will content my selfe with one or two now. In the seuenteeth Psalme he prayeth vnto God to be preserued from his enemies, either *Saul*, or some other, (for indeed he had many) and saith thus, *Heare the right, O Lord,* (that is, my righteous cause) *consider my crie, hearken vnto my prayer of lips vnfained. Let my sentence come forth from thy presence, and let thine eyes behold equitie. Thou hast proued and visited mine heart in the night, thou hast tried me and found nothing: for I was purposed, that my mouth should not offend. Concerning the workes of men, by the words of thy lips, I kept me from the paths of the cruell man. Stay my steps in thy path, that my foot do not slide.* Then he breaketh out into these wordes of

Another example of this, in the person of *Dauid.*

Psal. 17.1.

Verſ. 6. comfort, *I haue called vpon thee, ſurely thou wilt heare me, O God incline thine eare to me, and heare my words.* VVhereafter many prayers, and reaſons to mooue the Lord to heare him, as the goodneſſe of his cauſe, the vprightneſſe of his mind, the feruencie of his prayer, and ſuch like: he ſaith, *thereby did he aſſure himſelfe, that God would heare him*, and ſo doth continue his prayer vnto him in that aſſurance of faith. But it is to be noted for this purpoſe that we haue in hand, & for which this is alledged, that though in the beginning he prayed, and then againe returneth to his prayer vnto the Lord, that hee would heare him, yet he putteth this in betweene, ſaying, *Surely thou wilt heare mee O God*) becauſe God gaue him then to beleeue it more fully. VVhich full perſuaſion if he had had before in that meaſure that he had then, we may be aſſured, that he would ſooner haue profeſſed it, to the glory of God, and his owne comfort.

A fourth example of it in *Dauid.* I will conclude this point, with that which is in the eight and thirtie Pſalme: which Pſalme was made, when he was in ſome great diſtreſſe of ſickeneſſe (as ſome think) or ſome other at the leaſt. And the whole Pſalme is full of grieuous complaints as may appeare to them that will but read it, when he beginneth thus: *O Lord rebuke me not in thine anger, neither chaſtiſe me in thy wrath: for thine arrowes haue light vpon me, and thine hand lieth vpon me: there is nothing ſound in my fleſh, becauſe of thine anger, neither is there reſt in my bones becauſe of my ſinne*, and ſo forth; for the whole Pſalme is too long to be ſet down, yet it is neceſſarie for thē to read it ouer, who deſire to ſee the truth of this that we ſpeak to be in the Prophet. He firſt complaineth of the heauie wrath of God that was vpon him, and of his ſinnes, which he acknowledgeth to be the cauſe of his puniſhment: of the infirmitie and great weakeneſſe, that he found in himſelfe, both of ſoule and bodie: and of this alſo, that he was forſaken of his friends,

Pſal. 38. 1.

and left desolat: & of the mallice of his wicked enemies, all which made him (as hee saith) *to powre out his whole desire before the Lord*, so that his sighing was not hid from him. Vers. 9. And then at the last he commeth to haue some good assurance, that the Lord would heare him, and doth openly professe it in these words; *On thee O Lord doe I wait, thou wilt heare me O Lord my God*: and so from this assurance, hee endeth the Psalme somewhat more comfortably than he began it, saying, *Hast thee to helpe me, O my Lord, my saluation.* Vers. 15. Vers. 22. Thus we see, how by continuing in feruent prayer, and striuing against all things within him and without him, that might discourage him, the spirit of God did so encrease in him, that hee gat some small assurance at the least, and more than he had before, that the Lord would heare him: and so endeth with a more peaceable and quiet mind than he began. And though I am not ignorant, that some of the learned doe read that fifteenth verse somewhat otherwise; yet they agree with me in this point, for which it is brought, That in the same he professeth his faith, that the Lord would heare him.

All these examples doe not onely shew vs the truth of this doctrine, namely, that the seruants of God praying vnto him in their seuerall troubles (as this people did here) haue by little and little growne in a further assurance to their owne comfort and the glorie of God, that he will heare them: but they shew vs the same by great experience, which is the best tracts, and able to instruct the most simple: for wee haue heard how *Dauid* oftentimes professeth it of himselfe; which sheweth vs what we may looke for, that the Lord should worke in vs also (for there is no respect of persons with him) if we pray in that feeling of our wants, and that humilitie vnder the crosse, and that feruencie vnder hope, and that continuance by patience, that he did. Therefore let vs labour after it, euen that we may find the spirit of God

By this experience in another, we see what assurãce God may worke in vs, if we vse the same meanes.

so working in our hearts by prayer, that it may certainly and comfortably witnesse to our spirits, that the Lord doth heare vs; and that the same testimonie of the spirit may encrease in vs, as we encrease in praying. And it may come to passe, that as in the morning we see the Sunne arise higher and higher, whereby we haue a greater feeling of the heat of it, as the day encreaseth: so we might see the sonne of righteousnesse so arising in our hearts, dispersing all the mysts of ignorance and vnbeleefe, that we may haue the comfortable feeling of the fauour of God in our hearts encreasing more and more, to cheere them vp with the light and heat of it, as it were, as we shall continue longer in prayer. Let vs labor after it, I say, because that few doe know what it doth meane, because they doe not so much as once seeke and inquire after it.

Malach.4.2.

Obiect. The best seruants of God complaine that they haue no assurance that God heareth their prayer.

Now if any doe seeke this, and cannot find it, and so they still complaine, as many of the best seruants of God haue done, that he heareth not their prayers, neither haue they any assurance of it: For when as in their troubles they pray vnto God, this grieueth them much, that they haue no persuasion that God heareth and will helpe them: for if they had this, they could bee contented to wait vpon him, and to tarry his leisure; but they pray, and pray, and can haue no assurance that hee doth heare them. To satisfie all those, and to strengthen them in this weaknesse of theirs, we must consider, That they that haue had the greatest assurance at any time, that the Lord did heare them, haue had it but in time, and in measure, and not alwaies alike; but sometimes more, sometimes lesse, and sometimes not at all: as the spirit of faith, or their owne vnbeleefe hath preuailed in them. For in these forenamed places we see, that in some of the Psalmes hee professeth greater assurance, than in other: and so is it with all men. Euen as with the eyes of our bodie we sometimes see a thing more

Ans. And a reason of the same.

clearely

clearely than at other times, and our eyeſight is not alwayes alike; no more is our faith whereby wee behold Chriſt, and in him the fauour of God, it is not alwaies in the ſame brightneſſe. Beſides, as the ayre is not alwaies alike for our ſight, but ſometimes more troubleſome and louring, yea darke, which hindereth vs from the ſight of that that we looke vnto, when our eyes are at the beſt: ſo we haue ſometimes in our mind greater and more violent temptations, than at other, as it were thick myſtes or rather darke clouds in the aire to hinder our faith from beholding the cheerefull countenance of the Lord, as it were the light of the Sunne: which ſhineth alwayes alike, though we by reaſon of theſe cannot alwaies ſee it alike. So the Lords loue is alwaies one and the ſame, but we are not alwaies alike diſpoſed in our ſelues to behold it in that brightneſſe, that it ſhineth in it owne nature. Therefore we muſt not be diſmaied, if we haue not alwaies this aſſurance in our prayer after the ſame manner: but ſee what is the cauſe of it, and ſtriue againſt that, that ſo wee may come vnto it in time, and in that meaſure that the Lord ſhall beſtow it vpon vs.

Another reaſon of it.

Secondly, we muſt conſider, that this people doth pray very feruently and often for this, That God would heare and helpe their king, before they come to this aſſurance, as appeareth by all the former wordes: when they ſay, *The Lord heare thee, the name of God defend thee, ſend thee helpe, and ſtrengthen thee, let him remember thine offerings, and turne thy burnt offerings into aſhes, graunt thee according to thine heart, fulfill all thy purpoſe, &c.* Where there are many ſhort and earneſt petitions for the ſame thing: which doubling of their words and of their requeſts in ſo great ſhortneſſe, doe ſufficiently ſhew, how feruently they prayed. For wee muſt not thinke, that they vſe vaine babbling, heaping vp a multitude of words without any ſence, feeling, or deſire of the thing anſwerable

vnto

vnto the same, as it is the manner of hypocrits and heathen to doe, who vse repetitions, and thinke to be heard for their much babling: against whom our Sauiour Christ speaketh in the Gospell. But this prayer being first made by *Dauid*, who had the spirit of God, and for the Church, which is ruled by the same spirit; we may by their words very cleerely discerne & see their spirit that they prayed with, namely, with great earnestnesse and feeling: especially when this word *Selah*, which noteth some great affection of the mind, is added: and thus doing, they come to a greater assurance at the last, I meane by this continuance in feruent prayer. So in all the other Psalmes of *Dauid*, which we alledged before, wee see that he prayeth not coldly, or in a word: but very earnestly, often, and long before he professeth this assurance. Therefore if we will come vnto it in our measure, we must labour to haue the feeling of our want, and to be troubled for it, and so pray earnestly: we must come also in the faith of Gods goodnesse, and hope of being heard, by considering the promises of his word, and the fulfilling of the same: we must continue in prayer, and pray often for the same thing; so shall it come to passe, that we shall not onely beleeue beforehand generally, that God will heare vs; but more particularly in that very thing that we pray for, find some assurance encreased in vs, that he will helpe vs; and we must wait vpon him also to haue a greater assurance of it wrought in vs afterwards. Therefore let vs doe thus, and see whether the Lord in many things that we pray for, will not giue vs that assurance, that he will helpe vs some way or other; either by mitigating the thing that is vpon vs, or deliuering vs cleane from it, or giuing vs patience vnder it, or encreasing our strength to beare it, or turning it vnto our good: so that wee shall see, the more wee pray, the more quiet shall we be in submitting our wils to the will of God, and assuring our selues, that some way

Matth. 6. 7.

way or other the Lord will heare vs, and helpe vs.

And furthermore concerning this particular, that they pray for, euen for *Dauid* their king, they had this assurance that God would heare him, and helpe him. And so I doubt not but that many faithfull subiects and people in this land hauing in like maner prayed for their kings, and queenes, and gouernours, God hath giuen them assurance, that he hath heard them for them: and the more that any haue done so, the greater assurance haue they had. As many praying for the life of our late Queene *Elizabeth*: God did not onely preserue her person from a number of treasons intended against her, but they had by their prayers comfort ouer it for the time to come, that the Lord would do so still. And so shal we now haue for his most excellent maiestie that now is, though he be subiect to many perils, as appeareth by the terrible murthers and treasons that haue already broken out against his royall person, and whole progenie: that if we vse to pray often for him publikely and priuatly, and that feruently with all our desires, and beleeue that he is the Lords anoynted (that is) that he is set ouer vs by the Lord in his iust title and inheritance; that the Lord, who is the defender of all right, will not onely preserue him still, maugre their heads, as hitherto he hath done, but will assure vs of it in some good measure; that wee shall quietly submit our selues to his peaceable and gratious gouernment, and not greatly feare the malitious attempts of his and our enemies. But as hee is religious himselfe, and vseth to pray for himselfe, and putteth his trust in God; so we praying often also and earnestly for him, shall know more and more, that the Lord will heare him, and vs for him. And this is true not onely of our gouernours, but of all men: so that if we vse to pray often for others, and if they haue made knowne and commended their estate vnto vs to that end; and we thereupon be feruent with the Lord

How we may be assured that God will hear vs for others.

As for the king.

And for them that are visited with the plague.

for them; it will come to passe, that not onely the Lord will heare vs for them, but we shall haue good hope of it, and so we shall haue comfort beforehand, that God will doe good vnto them: and the oftner that we pray for any in any distresse of theirs, the more assurance shall we haue, God in his good time will heare vs for them. And I doubt not but that in this time of sickneſſe and mortalitie many haue found this to be true by experience, that by continuall and feruent prayer they haue not onely obtained this assurance for themselues, that the Lord will helpe them, but for others. Let that experience moue vs for the time to come, to pray still for those that are in this visitation, or in the feare of it, that we may know at the last, that the Lord will heare vs for them also, and helpe them in his blessed time, by the mightie power of his right hand: which we beseech him, that we may find at his mercifull hand, for Iesus Christs sake our mediatour and redeemer. Amen.

The twentieth Sermon vpon the sixt verse.

I know, that the Lord will helpe his annointed, and will heare him from, &c.

Why the number is changed in these words of their prayer.

THis being the voyce of a multitude, euen of the whole Church, is set downe after this meanes, not (we) know, but (I) know, in the singular number, or person of one; not onely for this cause that we haue alreadie heard of, namely, to teach them all that they should labour to pray in this faith, That God would heare them all, and euery one of them: but also to shew, that as *Danid* the authour of this Psalme professeth

profeſſeth that he had this aſſurance in himſelfe, ſo he commending it vnto them to vſe, doubted not, but that all of them praying together, ſome of them at the leaſt ſhould haue it alſo, and ſo might ſay in their owne perſons, *I know that God will helpe his anointed*: and ſo ſhould pray in that faith, whereby he might verely beleeue, that God would heare him, and ſo he might obtaine helpe and aſſurance of it for all the reſt: and by that aſſurance that God ſhould giue him, he might comfort the reſt. In ſo much that though euery man and woman then preſent, through the weakeneſſe of their faith could not come vnto this aſſurance, (which yet they ſhould labour after, as hath beene ſaid before) yet ſome one or other among thē, more or fewer, might haue it in great meaſure: and ſo the Lord might aſſure them of it for the reſt, that God would heare them. And ſo this ſhould be the benefit of the common prayer of the Church, when many were met together, and that to euery one that ioyned with them, That though all of them could not come to that meaſure of aſſurance in their prayers that they deſired, that the Lord would heare them; yet ſome one or other ſhould haue it for them, and ſo when it was a common benefit that they prayed for, they ſhould not onely obtaine it together, (for the Lord would heare them) but ſome ſhould more ſpecially know it beforehand, to their owne comfort, and the comfort of others. And this no doubt is a ſingular great comfort in any trouble, that when many are together and in great heauineſſe, by reaſon of ſome calamitie or feare that is vpon them: and none among them is able to comfort themſelues, much leſſe are they able to comfort others, that are feeble minded among them, though they deſire to doe it; and though they ſeeke to God for comfort, and pray for it moſt earneſtly, yet they cannot find it in themſelues: at the laſt God ſhall ſo ſtirre vp the ſpirit of ſome one or other among

When many pray together, one may haue aſſurance for all the reſt, that God doth heare them.

them, and ſhall ſo aſſure him, that God will be merci-
full vnto them, that he ſhall conſtantly and openly pro-
feſſe it vnto them to their comfort alſo; comfort I ſay,
though not in themſelues, yet from him. For though he,
euen but one, hath it properly in himſelfe, yet he hath
it not for himſelfe alone, but for others that are with
him, and in the ſame danger and feare, who need to be
comforted: and they ſhall fare the better by it. For (as
the Apoſtle ſaith of himſelfe, *Bleſſed be God, euen the father*
2. Cor. 1. 3. *of our Lord Ieſus Chriſt, the father of mercie, and the God of all*
comfort, which comforteth vs in all our tribulation, that we may be
able to comfort them which are in any affliction by that comfort
wherewith we our ſelues are comforted of God) he ſaith that that
comfort which God gaue him in his affliction, was not
for himſelfe alone, but for the benefit of others: ſo others
alſo, that which this way God beſtoweth vpon them,
And ſo the ſee- they haue it, not for themſelues, but for others. And in-
ble minded a- deed all experience doth ſhew the truth of this, that
mong them ſome that haue beene very faint hearted in themſelues,
haue beene yet being in ſome common trouble with others, haue
comforted. bene greatly comforted and ſtayed by them from thoſe
extremities that they might haue fallen into, in that
meaſure that the Lord hath comforted ſome for all the
reſt: who if they had not beene preſent with them, the
other could not haue attained vnto that comfort in any
meaſure, which they did. And this comfort is to be found
of them, that haue it in themſelues for others, by prayer
and by walking in a good courſe, that ſo the Lord may
not forſake them in the midſt of their trouble.

In this reſpect it is a great benefit to reſort to the common prai-ers of the Church. And in this reſpect we ſee, that it is a great benefit, and that that ſhall make much for our comfort, to reſort to the common prayers of the Church, where wee ſhall haue many good men and women pray with vs for the common benefits which concerne vs and them: that ſo if not to our ſelues, yet to ſome of them, God may giue aſſurance, that he will heare vs: and ſo we may be com-

forted

forted by our mutuall faith, ours and theirs, as the Apo- *Rom 1.12.*
stle speaketh. And what a great mercie of God it is also priuatly in any need of ours, to be directed to send for righteous and faithfull men and women to pray for vs, according to the direction of S. *Iames*, who saith, *Is any* *Jam 5.14.*
sicke among you, let him call for the Elders of the Church, and let them pray for him; and the prayer of faith shall saue the sicke, And in our need to haue good mē pray with vs.
and the Lord shall raise him vp, and if hee haue committed sinnes, they shall be forgiuen him: and afterwards addeth, *That the prayer of a righteous man auaileth much, if it be feruent*. VVhere he sheweth, what good we may receiue by the faith and feruent prayers of others; namely, that so it may come to passe, that if not our selues, yet others praying for vs, God might giue them some assurance for vs, that he would heare vs and helpe vs both in soule and bodie; in pardoning our sinnes vpon our true repentance, and raising vs from sickenesse, which for our sinnes God had laid vpon vs: as here the Prophet doth say, That some one of the companie might haue this assurance for the And alwaies, most of all in any danger to be in the companie of the godly.
rest, and for the king, that God would heare him. Moreouer, from hence we may see generally, what a blessed thing it is alwaies to keepe companie with the godly, and those that walke in his wayes: for if any trouble doe befall them, they may pray together, and God may assure one or other for the rest, that he is among them, and will be good vnto them. And thus was it with the Apostle *Paule* and all his companie, when they were in that long & dangerous nauigation towards Rome, in which all of them were in feare of their liues, as it is set downe at large in the Acts of the Apostles: when they were so *Act. 27.20.*
tossed by the wind and by the sea, that they were compelled to cast all things out of the ship, to ease her of her burden; and the weather was so foule, that by the space of many daies they saw neither Sunne nor starres to guide them or comfort them: so that all hope that they should be saued, was taken from them: and their feare was so

great and ſo continuall, that for fourteene daies together they faſted, and could not take their ordinary food: and there were in the ſhip at that time two hundred threeſcore and ſeuenteene ſoules, among whom was *Paule* a priſoner, and ſome other Chriſtians with him. At which time we may be aſſured, that he and the reſt that feared God, prayed earneſtly vnto him, that they might be ſaued: and God did not onely heare them, but gaue vnto *Paule* aſſurance thereof by a viſion of an Angell that appeared vnto him in the night, and ſaid vnto him, That for his ſake all ſhould be ſaued, onely the ſhip ſhould be loſt; and this as hee did beleeue, ſo hee moſt confidently auoucheth it vnto them: and exhorteth them earneſtly to eat their meat, and to be comforted, and doubt not but the Lord would ſaue them all. Then it is ſaid, that all of them began to pull vp their hearts, and to be of good courage, and alſo to take their meat. So that here we ſee, how in a common calamitie that was vpon a multitude, God gaue aſſurance of deliuerance but vnto one, who could ſay, as he did, *I know that God will helpe:* but all the reſt had the benefit of it; for thereby, their hearts that ſo failed before that they could not eat their meat, now began to bee of good courage.

Verſe 36.

Moſes at the red ſea by prayer was aſſured for all the reſt, that God would helpe them.

So was it with the children of Iſrael, when they came out of Ægypt, and were now in the wilderneſſe, and *Pharoah* and his hoaſt ſo purſued them, that he had them at this diſaduantage, that the great mountaines were on both ſides of them, the terrible red ſea was before them, to hinder all paſſage, and he and his great armie marched after them to deſtroy them, as it is ſet downe in the booke of Exodus: wherupon they were all ſore afraid when they ſaw them, and cried vnto the Lord; but yet they had no aſſurance that he did heare them, and would deliuer them: but rather they looked to be deſtroyed, and ſo through impatience and vnbeleefe did murmure

Exod. 14. 10.

againſt

against *Moses*, that he had brought them out of Ægypt. *Moses* also he crieth vnto the Lord for helpe, and he receiueth assurance of it for them all, that God would saue them, and destroy their enemies. For the Lord spake vnto him, and told him, how he should diuide the sea, and goe through it, and so escape, and the Ægyptians should follow them and be drowned: and thereupon he speaketh comfortably vnto them, *Feare yee not, stand still, and behold the saluation of the Lord, which hee will shew to you this day: for the Ægiptians whom yee haue seene this day, yee shall neuer see them againe: the Lord shall fight for you, therefore hold you your peace:* and so it came to passe, as appeareth in the same chapter. Thus in this great multitude of many thousands, when all were partakers of all common danger and feare, and so prayed all together for one thing, God gaue to one of them for the rest, euen to *Moses* for all the people, this assurance of faith, that he could and did say, *I know that God doth heare vs, and will helpe vs*; and the rest though they could not attaine vnto it themselues, yet they were partakers of the fruit of his prayers; not onely in that they were deliuered as well as himselfe, but they had some assurance of it beforehand from him, otherwise they could not haue done as they did, so confidently to aduenture through the sea. So may it come to passe with vs, if we be in any common danger with others, and haue some excellent men among vs to pray with vs, God may giue them that assurance of deliuerance according to the greatnesse of their faith, which we in our weakenesse cannot attaine vnto: and yet such is the fruit of the communion of Saints, that we shall inioy the benefit of it, and be comforted by it: whereas if we were without them, we could not haue it at all; as the Israelites could not haue had any comfort here in their distresse, if they had bene some few of them, or many together, for the Lord reuealed it onely to *Moses*, though it were for their sakes also. Verse 13.

And

Elias by prayer obtained assurance of rain for all the rest in his time.

And here againe for this purpose we may very fitly remember the example of the Prophet *Eliah*, how in the daies of king *Ahab*, when there was such a great drought in the land of Israel, by the space of three yeares and an halfe, that there was neither water nor grasse almost to be found in all the countrey either for man or beast: at that time there was this *Elijah* and a godly widow of Sarepta, with whom he did soiourne, and diuers others godly men and women, For *Obadiah* one of the kings seruants had hid from the persecution of *Iezabell*, one hundred of the Lords Prophets: All these we may be assured at this time did earnestly desire raine, and often prayed vnto God for it: yet onely the Prophet *Elijah* obtained it by his prayer for himselfe and for the rest. And though euery one of the other might do somewhat in their measure to further it, yet the Apostle ascribeth this benefit onely to his prayers, saying, *Elias prayed, and the heauen gaue raine, and the earth brought forth her fruit.* So that here a multitude praying together for one thing, one receiued it for all the other: and not onely so, but he had an assurance of it before it came, for the comfort of the rest, & the glory of God, which by feruent prayer he obtained. For when hee had prayed in the top of mount Carmel seuen times for raine, he knew assuredly at the last, that it was comming; and therefore did not onely tell *Ahab*, that there was a sound of much raine, but afterwards sent his seruant vnto him, and bad him make readie his chariot apace, and goe downe quickly, least the raine should stay him: and in the meane while the heauen was blacke with clouds and wind, and there was a great raine. Thus we see what great benefit all they in those dayes had by the prayer of *Elias*, praying with them, and for them, both for the obtaining of raine, and for the assurance of it beforehand. The like benefit may we haue in measure by others that shall pray with vs in such cases, if they pray in the spirit, and faith, and

Iam. 5. 18.

1. *King.* 18. 42.

The like may we attaine vnto in our measure.

continu-

continue as he did. For the Apoſtle in ſpeaking of him, leaſt we ſhould thinke that this example of his did not appertaine vnto vs one whit (for as he was a Prophet, and a rare man, not one ſuch more to be found in the world) ſaith thus, *Helias was a man ſubiect to the like paſsions* Iam. 5. 17. *that we are, and he prayed, &c.* giuing vs to vnderſtand, that as he preuailed for others, ſo may we doe alſo: for he bringeth it in to encourage men to deſire others to pray for them in the time of their need. Therefore when many ſtriue together of vnequal ſtrength about one thing, as to remooue a great ſtone, or ſome peece of timber; if there be among them, young men, or women, and children, and ſicke folke, and ſuch as can doe little or nothing, and but one ſtrong man in their company like vnto the great gyant *Goliah*, or vnto *Samſon*; though all of them may helpe ſome thing, yet this one by his great ſtrength ſhall doe ſo much, that all that the other doe ſhall not be diſcerned, and ſo all ſhall be aſcribed vnto him, and he alone ſhall be ſaid to doe it, becauſe all of them could not haue done it without him, and they all did nothing in compariſon of him. And beſides he may be of that great wiſedome, and ſo know the meaſure of his ſtrength, and what is fit for ſuch a purpoſe, that he may ſay whiles they are about it, or before they begin, Now I know that the thing is ouercome, or as good as done: when others ſhall feare that they ſhall doe no great matter, or are like neuer to preuaile: and ſo they ſhall not onely obtaine their purpoſe by his meanes, but by his wordes be encouraged in the doing of it, yea comforted before they begin. So is it when many of vnequall faith pray together. Therefore as it is well for them that ſhall haue ſuch ſtrong men in their company, to labour with them: ſo ſhall it be much more happy for thoſe that ſhall haue them that are not weake in faith to pray for them.

The like may be ſayd of that that befell the Iewes in

the dayes of king *Hezekiah*, as it is set downe in the second booke of the Chronicles, where first it is said, that *Sancherib* king of Asshur, when he came vp against Ierusalem with a great host, they were all afraid of his greatnesse: but at last this good king getteth by prayer more assurance of faith, then the rest, and so bad his nobles and people not feare him: saying, *Be strong and couragious, feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: for there bee more with vs than bee with him: with him is an arme of flesh, but with vs is the Lord our God to helpe vs, and to fight our battels*: and then it is said that the people were comforted by his words; insinuating that they were wauering, and doubtfull before. Now that he came to this assurance by prayer, there is no doubt, though there be no mention of it in these words: for besides that the Lord doth thus vnusually giue it, (as hath beene seene before) this good king in this distresse we may be assured did not neglect it: especially when afterwards in the same chapter there is mention made of his prayer. Thus the king for himselfe and for the rest had this assured vnto him, that he knew, that God would helpe them, so was not only comforted himselfe, but comforted others in this great feare. Afterwards it fell out, that when the daunger increased, and his faith somewhat fayled, he receiued this benefit of comfort in his feare from another, euen for the Prophet *Isaiah*: For it is said, that after this the king of Asshur sent his captaine *Rabshaketh*, who with great threatning and rayling wordes sought to terrifie the people, who to that end cried out vnto them vpon the wall in the Iewish language. Then *Hezekiah* the king, and *Isaiah* the Prophet prayed against this, and cryed to heauen: but it seemeth that the king for all this had yet no great assurance in himselfe, that God would deliuer him: but *Isaiah* that prayed with him had it for him and for the rest, and did comfort him. For it is thus written of *Hezekiah*, that he went

2. *Chro.* 32. 1.

Verse 7. *Hezekiah* had assurance of Gods helpe for the comfort of all his people.

And afterwards the Prophet had it for the comfort of the king. Verse 20.

went into the houſe of the Lord to pray, and ſent meſ-
ſengers to the Prophet, to deſire him, that he would do 2. King. 19. 1.
ſo to: and ſo he did, and thereupon ſent him this meſ-
ſage, (which aſſurance God gaue him by prayer for the
reſt) *That he ſhould not feare his words, for he would ſend a blaſt* Verſe. 10.
vpon him, and he ſhould heare a noyſe, and ſhould returne into his
owne land, and there he ſhould die by the ſword, as it alſo came
to paſſe. And here though hee was a Prophet to whom
God ſhewed many things extraordinarily, yet he pre-
pared him for that worke of his ſpirit: and prayer be-
ing one ſpeciall meanes to make vs fit to receiue any
grace of the ſpirit; here it is ſaid that he prayed, and
had this aſſurance. And ſo here in this diſtreſſe many
praying together, the Prophet *Iſaiah* onely for all the
reſt ſayth, *Now know I, that the Lord will heare and helpe vs.*

But before this I ſhould haue placed the example of
that good king *Ieboſhaphat* (which is ſet downe alſo in the
ſame booke of the Chronicles) both becauſe it was be-
fore this in order of time, and eſpecially becauſe it is
moſt fit for this purpoſe. For in his dayes a great hoaſt of
the Ammonites, and Moabites, and out of mount Seir, 2. *Chron.* 20. 2.
came vp againſt Ieruſalem: which did ſo terrifie him, *Ieboſhaphat*
and all the reſt of his people, that he ſet himſelfe to feare praying for
the Lord, and proclaimed a faſt through all Iudah, and helpe againſt
they all gathered themſelues together, to aske counſell his enemies,
of the Lord, and they came vp out of all cities of Iudah to one of the co-
inquire of the Lord: and *Ieboſhaphat* was in this congre- pany had aſſu-
gation in the houſe of the Lord, and there in the midſt rance of it for
of them made a feruent prayer vnto God for helpe a- all the reſt.
gainſt them: ſaying, *O Lord God of our fathers, &c.* as it is ſet Verſe 14.
downe at large there. And it is further added, that there
was one *Iahaziel* a Leuit, and vpon him, after, or in the
time of this prayer, came the ſpirit of the Lord in the
middeſt of the Congregation, and hee ſaid, *Hearken ye all*
Iudah, and you inhabitants of Ieruſalem, and thou king Ieboſhaphat,
Thus ſayth the Lord vnto you: feare not, neither be afraid of this

great multitude, for the battell is not yours, but Gods: to morrow go you down and meet with them in such a place, ye shall not need to fight in this battell, stand still, moue not, and behold the saluation of the Lord towards you: & again very confidently he biddeth them *not feare, but go out against them, & the Lord would be with them:* and so it came to passe, as appeareth in the same chapter: for the Lord layd ambushments against them, so that the children of *Amon* and *Moab* rose against the inhabitants of mount Seir, to slay and destroy them; & when they had made an end of the inhabitants of Seir, euery one helped to destroy another. Here we see also in this common danger and feare, when many prayed together, there was one man at the least, to whom God gaue this assurance, to the great comfort of all the rest, that he did openly say, *Now I know that the Lord will beat his anointed, and helpe him from heauen by the mightie power of his right hand.* And though others in that companie could not say so, yet God gaue it to him for all the rest; who if he had beene wanting, the rest might still haue languished in their feare, vnlesse God had raised vp the spirit of some other. And so wee see what a blessed thing it was to haue such a faithfull and zealous man in their companie, to pray for them. Therefore let vs make much of the company of the godly, especially let vs be desirous to be partakers of their prayers: that when as we be weake our selues, and discomforted in our selues, yet we may be strengthened and vpheld by them. For as when one lyeth very sicke and like to die, and all about him are in feare of it, there may be a skilfull Phisition, or some of great experience, who may see great tokens of life in him more than all the rest, & so comfort them in hope of it, when they are all discouraged: So when many are in trouble, and looke for no way but one, as we say, the Lord may so open the eyes of the mind of one, who by faith after earnest prayer, may see into that helpe that God hath promised in his word, and comfort them with the

Vers. 22.

In this respect we ought to make of the companie and presence of the godly.

the hope of it. And for want of this, we are many times more dismayed in trouble, than otherwise we might be. Therefore in all affliction, if wee desire comfort from God, let vs desire those that are faithfull and godly to pray with vs and for vs.

It followeth in the words of the text, that *The Lord will helpe his annointed.* This is then further to be considered, that *Dauid* prayeth himselfe, and teacheth the people also so to doe, *That God would helpe his annointed:* by which word he meaneth himselfe, and they meane *Dauid* their king. VVho is so called, because he was annointed with holy oyle, to be king, according to the custome of that time: by which as by an outward visible ceremonie, they that were made kings, were seperated and put apart from the rest of the people, and inuested into that office and high calling. VVherby also they were taught to labour for those gifts of the holy ghost, which were needfull for that function: and to beleeue, that if they did so, God would bestow them vpon them in that measure, that was most conuenient for them. Now that *Dauid* was thus annointed to that office, it is most euident in his storie: where it is said, that when *Saule* by disobeying of Gods commaundement, in not killing the Amalekites, was cast off from the right of the kingdome, and *Samuel* was willed to goe tell him so: he still continued mourning for him, vntill the Lord did reproue him for it; and bad him fill his horne with oyle, and he would send him to *Ishai* the Bethleemite, for hee had prouided a king among his sonnes: and he did so, and caused all his sonnes to come before him from the eldest to the youngest, and when *Dauid* came, the Lord said vnto him, *Arise and annoint him, for this is he: then Samuel tooke the horne of oyle, and annointed him in the middest of his brethren: and the Spirit of the Lord came vpon Dauid from that day forward, euen as it departed from Saule, being cast off of God, and an euill Spirit was sent of the Lord to vex him.* Thus *Dauid*

His annointed, that is, *Dauid*, & why so called.

1. *Sam.* 15. Chap. 16. 2.

Vers. 13.

nid was annointed, that is, made king. And becauſe this was not onely ouer the people of God, but ſpecially by the commaundement of God, therefore hee is called his annointed, that is, one appointed to be king ouer Gods people by the Lord himſelfe: euen as *Dauid* doth oftentimes call *Saule* in reſpect of his firſt annointing and calling, *The Lords annointed*. As when hee had *Saule* in a caue, and his men perſuaded him to kill him, he ſaid, *The Lord keepe me from doing that thing vnto my maſter, The Lords annointed, to lay mine hands vpon him, for hee is the annointed of the Lord:* and at another time hee ſaid to *Abiſhai*, *Deſtroy him not, for who can lay his hands on the Lords annointed, and be guiltleſſe?* In this part of the prayer then hee doth aſſure himſelfe, that becauſe hee had not intruded himſelfe into that roome, but was lawfully called thereunto by the Lord, that therefore God would defend him in the ſame againſt his enemies: and teacheth them to pray in that faith alſo, That ſeeing God had ſet him ouer them to be their king, and he was no tyrant or vſurper, that therefore God would preſerue him in that place, whereunto he had called him: and ſo from the lawfulneſſe of his calling, hee doth comfort himſelfe and them, that God would heare them for him, and defend him. And truly, there was great reaſon of that: for if an earthly king, when he appointeth any to be iudges ouer his people, doth alſo protect them in that office by his lawes, and by all his ſubiects: ſo that in their whole circuit they haue the Sherife of the Shire, and all his men, with the reſt of the chiefe knights and gentlemen, and other inferiour officers to attend vpon them, becauſe they repreſent the kings perſon; and the Iudge he comforteth himſelfe in all his lawfull affaires againſt all the deſperat attempts of theeues, witches, murtherers, and all malefactors, that ſeeke to hurt him, That the king, who hath called him to that place, will defend him in it, and

1. *Sam.* 24. 7.

Chap 26. 9.

He confirmeth his faith in Gods defence by the lawfulneſſe of his calling.

not

not suffer him to sustaine any dammage for the executing of his office: then the Lord, the king of kings, appointing *Dauid* in this place, and making him to be his vicegerent vpon earth ouer that people, much more would defend him in it against his enemies. And as this was true, so he did beleeue it, and taught them so to do, and to pray in that faith, that God would send helpe vnto him, because he was his annointed.

And this that *Dauid* sayth here, is true not onely of his owne person, but of all other kings and princes that are the Lords annointed; that is, who are come to their kingdomes lawfully, either by free election, or lineall discent, and so are put in by God; it is true I say, that the Lord will defend them in all their lawfull attempts which they take in hand by vertue of their office, so farre as may make for his glorie and the good of his Church. And in that respect, all people that haue such set ouer them to raigne, may with great freedome and comfort pray for them, That the Lord would defend them in all dangers, euen as hee hath set them ouer them at the first. Therfore seeing the Lord hath vouchsafed vs this mercie, to giue vs such a worthie king to raigne ouer vs, who is his annointed, that is, one that commeth to the crowne not by vsurpation, by murthering the right heires, as some haue done; not by tyrannicall inuasion and conquest, but by inheritance, lineally descending from his auntient progenitors, the noble kings of this realme: therefore, I say, we may with great assurance pray to God for him, that as hee hath hetherto ouerthrowne the plots of traytors in his owne countrey of Scotland, and in this kingdom also of England (both of them his iust inheritance) so it would please him to doe still; and so he will doe, if our sinnes doe not deserue the contrarie: *For many times because of the sinnes of the people, a land often changeth her princes*, as the VViseman saith: and as we see in the kingdome of Israel,

So may all lawfull princes.

In this respect we may with great hope pray for the life of our king. *Prouerb. 28. 2.*

1. *King.* 16. 8. rael, falling vnto idolatrie, that in the ſpace of one yeare they had three or foure kings ſucceſsiuely to raigne ouer them. Therefore ſeeing it is our bounden dutie to pray for him, according to the doctrine of the Apoſtle,

1. *Tim.* 2. 1. who willeth, *That ſupplications, and prayers, interceſsions, and giuing of thankes be made for all men; and namely, for kings, and all that are in authoritie:* let vs be willing to doe it the rather, becauſe he is the Lords annointed, that is, come to the crowne by all lawfull and peaceable meanes, approoued in the law of God, that ſo wee may ſay from thence, *I know that the Lord will helpe his annointed.* So that though we could haue no comfort from our ſelues, that we ſhould be found worthie of ſuch a prince; yet ſeeing it hath pleaſed the Lord in the riches of his mercie to ſet him ouer vs for the good of this land, wee may hope, that he will haue reſpect vnto his annointed, and not to ſuffer men to put downe him, whom he himſelfe hath ſet vp. Euen as we had great experience of this in the dayes of our late Soueraigne the Queene, how the Lord did miraculouſly preſerue her out of the hands of the Papiſts her enemies, when ſhe was caſt into priſon, and as ſhe then ſaid of her ſelfe (*Tanquam eius*) as a ſheepe, euery houre readie to be carried to the ſlaughter: and at the laſt brought her to the kingdome: ſo in the ſame he did as wonderfully preſerue her in many dangers and conſpiracies, becauſe ſhee was his annointed.

Dauid in many troubles prayeth in hope of Gods defence, becauſe he was his annointed.

And thus *Dauid* doth often comfort himſelfe in his prayers, when hee was in great trouble, and in feare of the loſſe ſometimes both of his kingdome and life: and that both before he came to the crowne, and after, he comforteth himſelfe with this, That he was the Lords annointed, that is, that *Samuel* did annoint him to bee king, by the commaundement of God; and that that was not done vnto him in vaine, but that the Lord, who had called him vnto it, would both bring him to it in time,

time, and defend him in it to the end. As when hee was kept from the publicke aſſemblies by *Saule*, and his great crueltie, who neuer left ſeeking after his life, but hunted after him continually, as a man would after a Partridge (as he ſayth of himſelfe) whereupon he was driuen ſometimes to hide himſelfe, and ſometimes to flie out of the land, and very ſeldome durſt be ſeene openly, he prayeth thus, *O Lord God of hoſtes heare my prayer, hearken O God of Iaakob: behold O God our ſhield, and looke vpon the face of thine annointed*: that is, not onely and principally vpon thy ſonne Ieſus Chriſt, the Meſsiah, who is appointed to be king and ſauiour of the Church, and for his ſake doe it: but looke vpon me whom thou haſt appointed to be king, and (as thou knoweſt) I haue not thruſt in my ſelfe, for then I might well thinke that all this were iuſtly come vpon mee. And thus may all lawfull kings comfort themſelues in all their lawfull proceedings, againſt all the malitious attempts of their deſperat enemies, That God will defend them, becauſe of their calling and place that they be in, and people that he hath ſet them ouer; and ſay, *Looke vpon the face of thine annointed*, that is, conſider good Lord the place that I am in. And ſo doth *Dauid* againe in the ſecond Pſalme; where he doth with great admiration complaine of the multitude and maliciouſneſſe of his enemies, ſaying: *Why doe the Heathen rage, and the people murmure in vaine? the kings of the earth band themſelues, and the princes are aſſembled together againſt the Lord, & againſt his Chriſt*, or annointed, ſaying, *Let vs breake their bands, and caſt their cords from vs*. VVhere becauſe he was a figure of Chriſt, therefore he ſpeaketh of himſelfe vnder that name, calling himſelfe the Lords Chriſt, or the Lords annointed: as wee ſee how afterwards it was verified in the perſon of Chriſt himſelfe, as the Apoſtles expound it in their prayer, and ſay, *Doubtleſſe againſt thine holy ſonne Ieſus, whom thou haddeſt annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of*

1. Sam. 26. 20.

Pſal. 84. 8.

Pſal. 2. 1.

Act. 4. 27.

Israel gathered themselues together. But afterwards *Dauid* comforteth himselfe in the same Psalme with hope of Gods defence, because of his calling, and bringeth in the Lord speaking thus of him: *Then he shall speake vnto them in his wrath, and vex them in his sore displeasure, saying, Euen I haue set my king vpon Sion mine holy mountaine*: as if hee had said, he is my king, and I haue set him vp, therefore I will defend him. VVhereas if he had set vp himselfe, he could not haue had this comfort. But I see, that I cannot finish this doctrine at this present, but must leaue it vnperfect vntill the next day.

Psal. 2. 5.

The one and twentieth Sermon vpon the sixt verse.

The Lord will helpe his annointed, and will heare him from his Sanctuarie, by the mightie helpe of his right hand.

Euery man may comfort himselfe in the lawfulnesse of his calling.

Oncerning the doctrine of faith in Gods prouidence and defence, that we ought to haue from the lawfulnesse of our callings, which out of these words we began to entreat of the last day: it is further to be obserued, that it is true not onely of kings and princes, of whom it is here directly spoken, but of all inferiour callings in the Church and commonwealth, That whosoeuer is in any such place which is lawful, and is lawfully called thereunto, hauing gifts fit for it, and comming vnto it by all ordinarie good meanes, that God will maintaine them in the same, and they should be assured of it in themselues, because they are the Lords annointed, that is, placed in those roomes by him. And thus

thus did all the Apoſtles and the Prophets alſo before them comfort themſelues in thoſe callings of the Church, which were full of labor and trouble, that they were perſuaded, that the Lord had ſet them aworke, and they did not come before they were ſent: otherwiſe they might haue fainted many times vnder their great burdens. And namely, thus did the Prophet *Ieremie* comfort himſelfe before the Lord, againſt the mocks and taunts of his enemies; who ſaid, that deſtruction ſhould not come to Ieruſalem (as he had prophecied) becauſe it was ſtill deferred; and ſo derided the threatnings of God in his mouth, ſaying, *Where is the word of the Lord? let it come now.* But hee anſwereth them thus, firſt, That the Lord had called him vnto that office of being a Prophet, and that he had not thruſt in himſelfe: and then, That he had faithfully executed the ſame, & therfore prayed God to defend him, in the next words, *But I haue not thruſt in my ſelfe a Paſtour after thee, neither haue I deſired the day of miſerie, thou knoweſt: that which came out of my lips, was right before thee. Be not terrible vnto me, &c.* And God heard his prayer, for when the citie was deſtroyed, hee was ſaued, and had libertie to goe whether hee would: and during the ſiege, God kept him out of the hands of the princes, who ſought to kill him: and though he was once caſt into a dungeon, yet he was taken out of it againe. And thus alſo, when God appeared vnto *Moſes* in the wilderneſſe in a buſh, when he was keeping ſheep, and ſent him to deliuer the children of Iſrael out of their grieuous bondage; he doing his meſſage vnto *Pharoah*, the king doth not onely not let them goe, but oppreſſeth them a great deale more: whereupon the officers of the children of Iſrael meeting with *Moſes* and *Aaron*, as they came from the king, like men in a great paſſion brake out into bitter and vnſeemely words againſt them; and prayed God to looke vpon them, and iudge them, for they had made their ſauour ſtinke before *Pharoah*

And ſo did the Prophet *Jeremie.*

Ierem. 17. 15.

Verſ. 16.

Exod. 4. 20.

And *Moſes* the man of God.

roah, and before his ſeruants. VVhereupon *Moſes* prayeth vnto God, and ſomewhat comforteth himſelfe in this trouble with hope of ſome good ſucceſſe from his calling, that he was the Lords annointed, and that hee had ſent him to doe that that he did. For it is ſaid, That hee returned vnto the Lord, and ſaid, *Lord, why haſt thou afflicted this people? Wherefore haſt thou ſent me? for ſince I came to Pharoah, to ſpeake in thy name, he hath vexed this people, and yet thou haſt not deliuered thy people.* VVhere the ground of his prayer both for himſelfe and for the people, is this, That the Lord had ſent him to doe that that he did, and therefore he deſireth to ſee ſome better ſucceſſe. And ſo may all faithfull miniſters of the word of God, who are aſſured that they are called vnto that office & place where they are, called, I ſay, by God, and not by men only, and ſo doe deliuer the meſſage of God faithfully vnto them out of his word: if all things fall not out with them at the firſt, and they ſee not that ſucceſſe of their labours that they deſire; yea, if things ſeeme to be a great deale worſe than they were before they came, and themſelues are vniuſtly blamed for it, as *Moſes* was here: they may with a good conſcience goe vnto God in their prayers, and ſeeke redreſſe, ſaying, That he hath ſent them to do that they doe: and therefore deſire the Lord, that hee would aſſiſt them, and bleſſe them with better ſucceſſe: and then they ſhall ſee, that the Lord will not forſake them, but ſtand by them, and defend them in their calling: as it is ſaid here in this Pſalme, *I know that the Lord will helpe his annointed.* And as he then gaue this anſwere vnto *Moſes*, That it ſhould appeare, that he had not called him to that office in vaine, but would defend him in it, and giue good ſucceſſe vnto his labours. For in the next chapter it is thus written, *The Lord ſaid vnto Moſes, Now thou ſhalt ſee, what I will doe vnto Pharoah, for by a ſtrong hand hee ſhall let them goe, and euen hee conſtrained to driue them out of his land*, that is, he ſhall feele the Lords hand

Verſe. 22.

So may all faithfull miniſters of Gods word.

Exod. 6. 1.

hand ſo heauie vpon him, that he ſhould not onely be willing to let them goe, (though he obſtinatly refuſed it) but ſhould by force driue them out: as indeed afterwardes hee did, as appeareth in the reſt of that ſtory. *Exod.* 12.33.

And this aſſurance of our calling muſt not onely a little comfort vs at the firſt, but in the whole courſe and miniſterie of the ſame, and in all things that ſhall befall vs in the execution of it: that we may witha good conſcience pray vnto God, that as wee haue not intruded our ſelues, neither haue had our calling onely from men, but from him, ſo he would heare vs, and helpe vs in all things that we doe according to the ſame. And as no doubt there is great comfort in this, that a man is thus aſſured of his calling, and without this he may often be diſmaid: ſo in that reſpect it is requiſit, that not onely they, but all others in their ſeuerall places ſhould be aſſured, that they haue their callings of God, that ſo they may in faith pray for his defence. For this cauſe we ſee how immediatly from God the Prophets had their callings, to whom God ſpake, and appeared in viſions, as to *Moſes*, to *Ezekiel*, and to *Ieremie*, and the reſt; how the Iudges were rayſed vp extraordinarily, that in their great attempts they might be aſſured, that God had called them to that place: and eſpecially how carefull *Gedeon* was of it, by making triall twiſe in a fleece of woll. And how *Paule* and all the reſt of the Apoſtles were called immediatly by Chriſt: that when they ſhould meet with ſo many incomberances as they did, they might not doubt of their calling, and ſo of Gods protection. And ſo againe what order was ſet downe by God, both for the ſucceſsion of the Prieſts and Leuits, and for their ſeuerall offices and places: and what for the ſucceſsion of the kings: and what in the new Teſtament is for the choiſe of miniſters: and what in the ſcripture for magiſtrates: that ſo all might thereby be aſſured, that they haue their callings from God, when they are ſo qualited

It is requiſite therefore that euery one ſhould be fully perſuaded of the lawfullneſſe of his calling.

Iudg. 6.37.

for them, as he hath required in his word: and when they came to them by ſuch lawfull choiſe as he hath appointed. That ſo euery one doing that which God requireth of them in the ſame, they might as any trouble ſhall come vpon them, or any difficultie ſhall befall them, they might, I ſay, with comfort, and in faith pray, that God would heare, and helpe them, they being his anointed; that is, come to thoſe places by his appointment.

Euen vnto the meaneſt calling, as of being a ſeruant.

And this as it is requiſit in euery calling or ſtate of life that one is in, euen vnto the meaneſt, to be perſuaded, That they are placed in them by God; ſo there is great comfort therein, whatſoeuer ſhall befall them in the ſame. As the Apoſtle ſpeaketh of the calling of a ſeruant, and of being called vnto the eſtate of marriage, and ſaith of them, and of all others generally, *That as God hath diſtributed to euery man, and as the Lord hath called euery one, ſo let him walke, and ſo ordaine I in all Churches.* VVhere he warneth euery man generally to liue with a contented mind in the Lord, what ſtate or condition of life ſo euer he be in: and therfore he telleth him, that it is that trade of life, which God hath diſtributed vnto them, & which he hath called them vnto. So that a ſeruant muſt be perſuaded, that God hath called him to that place, and therefore as he muſt make conſcience of doing faithfull ſeruice, not to the eye, as men pleaſers, but as the ſeruants of Chriſt, doing the will of God from the heart, with good will ſeruing the Lord, and not men, as he writeth to the Epheſians: So alſo from this perſuaſion of his calling, hee may pray vnto God to defend him againſt all wrongs, and to aſsiſt him in all things: euen as Saint *Paule* in the ſame place biddeth to that end know, *That whatſoeuer good thing any man doth, the ſame ſhall he receiue of the Lord, whether he be bond or free.* So that ſeruants being perſuaded of the lawfulneſſe of their calling, and of their owne fidelitie in the ſame, may pray to God to reward

1. Cor. 7. 17.

Ephe. 6. 6.

Verſ. 8.

ward them for their good seruice, and to defend them in a good cause against any abuses that their master shall offer vnto them. And so for the other estate of life, that he speaketh of there: if any be called vnto mariage, they must not onely be perswaded of the lawfulnesse of it, and that God hath called them vnto it, but also that he hath ioyned them together; this man to this woman, as *Eue* in paradise was ioyned to *Adam* by the immediat hand of God: and so that they came not together by fortune or chance, or by the will and consent of their friends, or by their own choice only, but by God, & that their marriage was first made in heauen, before it was solemnised vpon earth: and therfore that they are in that place that God hath called them vnto. Then may they with comfort pray for all such gifts as are needfull for those places; as in doing of their duties, that the Lord would preserue them from all crosses that might befall them, and assist them in them; and generally that he would heare their prayers, and send them helpe from heauen: as this people doe here.

And of being called to the state of mariage.

And to conclude this point, we must all of vs be perswaded in the whole course of our liues, that whatsoeuer we doe, we haue a calling to it from God; and so therein we are his anointed, that is, appointed of God for it. VVhich we shall ordinarily know by this, that the thing it selfe is good in it owne nature, and agreeable to the word of God, and commanded there: and then, that by vertue of our places that we be in, God requireth them of vs, and that that time and place doth also require them: for all things are not required of all men alike, nor at all times, and in all places. Then hauing this perswasion from the word of God, though they be dangerous, and full of trouble, and such as might discourage vs, we may confidently pray vnto God, to assist vs, and defend vs therein, and to helpe vs in all affliction that shall befall vs for the same. And thus *Dauid* here being a king,

In all actions of our life we ought to be perswaded, that God hath called vs vnto them.

was

was to defend his subiects, and therefore their enemies comming against them to battell, he goeth forth, and aduentureth himselfe to the warre: and thus prayeth vnto God, and willeth the people to pray for him in this good action, whereunto he was lawfully called: and God did heare their prayers, and gaue them good successe. In like manner, that famous and worthy Queene *Hester*, after that *Mordecai* had sent vnto her the copie of the kings letter, that was sent abroad by postes for the rooting out of the Iewes in one day, and willed her to goe in to the king, and make request for the life of her people: at the first, she like a fearefull woman drew backe, and excused her selfe, saying, *All the kings seruants, and all the people of the prouinces know, that whosoeuer, man or woman, that commeth to the king into the inner court, which is not called, there is a law of his, that he shall die, except to him, whom the king holdeth out the golden rod, that he may liue: now I haue not beene called to come to the king, these thirtie dayes.* Then *Mordecai* sent her word againe, that she must not thinke to escape in the kings house more than all the Iewes; but if she did hould her peace at this time, deliuerance should appeare to the Iewes out of another place, but she and her fathers house should perish: and who knew, whether she was come to the kingdome for such a time. Thus when he had perswaded her by good reason, that God did require it at her hands, and that she was raysed vp out of a meane place to such an high dignitie by the Lord for such a purpose, and that God would require it at her hands, if she failed in it; shee aduentureth her selfe, though it was very dangerous, with this resolution, that seeing God had called her vnto it, he would defend her in it: but howsoeuer it should fall out, shee would commit her selfe in this cause to his blessed prouidence, contented to be ordered by his will; *I will goe in to the king, which is not according to the law: and if I perish, I perish.* But in the meane season hauing this faith

Hester.4.11.

Then may we haue bouldnesse in them though they be neuer so dangerous,

faith in this action, ſhe prayeth to God, to aſsiſt her, to guide her, to direct her, and to bleſſe her; and willeth all the people to doe ſo likewiſe: ſaying, *Goe, and aſsemble all the Iewes that are found in Shuſhan, and faſt yee for me, and eate not, nor drinke in three dayes, day nor night; I alſo and my maids will faſt likewiſe.* And ſo they did, and God heard their prayer, and did not forſake her in this thing, whereunto he had called her. Verſe. 16.

Thus in a matter of great moment, which was full alſo of great difficultie, and wherein ſhe did hazard her life; being perſuaded, that God had called her vnto it, ſhe prayeth for her ſelfe, and others alſo for her, that God would helpe her, and heare her in heauen; and he did ſo. VVhich is written for our inſtruction and comfort, to ſhew vs, what wee ſhould doe; and in doing, what we may looke for from God, in the like caſe. And from hence alſo did *Iſakob* comfort himſelfe in the like danger, and this was the ground of his prayer; who in his returne from *Laban*, did heare that his brother *Eſau* came againſt him with foure hundred men: then he remembring his former threats was greatly afraid, and ſore troubled; and after other things that he did for the defence and ſafegard of his companie, he prayeth vnto God after this manner, *O God of my father Abraham, and God of my father Izaack: Lord which ſaydeſt vnto me, returne vnto thy countrey, and to thy kindred, and I will doe thee good: I pray thee deliuer me from the hand of my brother, &c.* VVhere we ſee, that (as it appeareth in the former part of this ſtory) as he did not vndertake this iourney to *Laban* at the firſt of his owne head, neither did voluntarily forſake his fathers houſe without cauſe, like ſome rioiotous children who cannot tell when they are well, and as the prodigall ſonne did; but went away with his fathers liking and leaue, and with his bleſsing: for *Izaack* bleſſed *Iakob*, and ſayd, *Get thee to Padan Aram, to the houſe of Bethuel,* Gen. 28. 1.

Thus did *Iakob* cõſort himſelfe in a dangerous voyage whereunto God had called him. Gen 32. 9.

thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother, &c. So hee returned from thence, not of his owne priuat motion, but by the com-
Chap.31.3. maundement of God, who ſaid vnto him, *Turne againe into the land of thy fathers, and to thy kindred, and I will bee with thee.* And therefore when this great danger did befall him in the way, hee remembreth that hee had a calling from God to this voyage; and ſo prayeth to God, that hee that had called him, would defend him: and as he had commaunded him to goe, and hee did it at his commaundement; ſo he would not forſake him in it, or ſuffer him to periſh in the mid way by the crueltie of his brother *Eſau*, ſaying, *Lord, which ſaideſt vnto me, Returne into thy countrey, and to thy kindred, and I will doe thee good, I pray thee deliuer me from the hand of my brother, &c.* And ſo the Lord did not onely heare his prayer, and defend him, but aſſure him of it beforehand by a viſion
Chap.32.24. of an Angell that wreſtled with him all night, and could not preuaile againſt him; and by the change of his name from *Iaakob* to *Iſrael*, to teach him that, which was then ſaid vnto him: *Becauſe thou haſt had power with God, thou ſhalt alſo preuaile with men.* And this is that, which is generally promiſed to all thoſe, that in their callings follow the wayes of God, namely, that he will defend them in all dangers that may befall them in the ſame, when as it is ſaid, *There ſhall none euill come vnto thee, neither ſhall any plague come neere thy tabernacle: for he ſhall giue his Angels charge ouer thee, to keepe thee in all thy wayes: they ſhall beare thee in their hands, that thou hurt not thy foot againſt a ſtone; thou ſhalt walke vpon the Lion and Aſpe, the yong lyon and the dragon ſhalt thou tread vnder feet:* that is, Gods Angels ſhall keepe vs in all thoſe wayes that are moſt dangerous, when we keepe our ſelues within the compaſſe of our callings. And thus much for theſe words. It followeth in the text.

For God hath promiſed to defend vs in all our lawfull wayes.
Pſal.91.10.

By

By the mightie helpe of his right hand. As in the former words hee did strengthen his owne faith and the faith of the people, by the consideration of his calling, that he was the annointed of the Lord: so in these words he doth the same by the meditation of the omnipotent power of God, who was able to giue great helpe aboue all power of man. For in a figuratiue speech, by the right hand of God is meant the strength and power of God: becausse that as man commonly hath most strength in his right hand, so to our capacitie and vnderstanding (though the Lord be a spirit, and hath no bodie, and so consequently no hand) yet the Scripture attributeth vnto him an arme, an hand, and a right hand: as when it is said in the Psalme, *They inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hand, and thine arme, and the light of thy countenance, because thou fauouredst them.* And thus *Moses* with the rest of the people, in their song of thankesgiuing for the destruction of *Pharoah* and his hoast in the red sea, doe speake of the power of God, *Thy right hand, O Lord, is glorious in power, thy right hand, O Lord, hath bruised the enemie:* that is, as men by the strength of their right hand doe bruse a thing in pieces; so the Lord by his great power had vtterly destroyed and brought to nought *Pharoah* and his great hoast, which like enemies pursued them euen into the sea. Now this great power of his they set before their eyes, to this end, that though their enemies were manie and mightie, yet the Lord was greater than all, and stronger than they, and had power aboue them: and so, as they had prayed to him for his defence, so they beleeue that he would heare them and helpe them according to the same power of his. As *Elisha* said vnto his seruant, who when he saw the chariots and horses, and great hoast, which the king of Aram had sent to Dotham to take them, cried

The mightie helpe of Gods right hand.

Psal.44.3.

Exod.15.6.

They confirm their faith by the consideration of Gods omnipotent power.

2. King. 6. 15. out for feare: *Alas maſter, how ſhall we doe? Feare not ſayd he, they that be with vs, are moe than they that be with them:* hee meaneth, that God was with them, whoſe power to defend them, was greater than all the power of their aduerſaries to hurt them. And that the power of God in all things is ſo infinit, that he is alwayes able to defend his ſeruants againſt all the power of their enemies, be it neuer ſo great, is moſt euident, both in the Scripture, and by daily experence, ſo that there need not any great proofe of it.

The great power of God in bringing hard things to paſſe.

For he is euery where called God Almighty, and, All ſufficient, and Lord of hoaſts, and Lord of lords, King of kings, maker of all things, and preſeruer of them; in whom we and all things elſe liue, mooue, and haue our being, &c. And in a matter that ſeemed impoſsible to *Sarah*, as that ſhe ſhould haue a child when ſhe was ſo old, and all naturall ſtrength fayled her, (for it ceaſed to be with her after the manner of women) the Lord

Gen. 18. 14. ſayd to *Abraham*: *Shall any thing be hard to the Lord?* as if he had ſayd, Nothing at all is hard to him, but he by his power is able to ouercome all difficulties, be they neuer ſo many and ſo great. And to *Moſes* alſo in the lik caſe, when he doubted how the Iſraelites ſhould haue fleſh ynough in the wilderneſſe according to their owne de-

Num. 11. 23. ſire, and as the Lord hath promiſed, he ſayd, *Is the Lords hand ſhortened?* that is, is his power ſo weake, that he is

Iob. 9. 19. not able to bring that to paſſe? *No.* Therefore we may ſay of him, and of his power, as *Iob* doth: if we ſpeake of ſtrength, *Behold he is ſtrong*; and not onely confeſſe, as the angell did to the virgin *Marie*, (when ſhe inquired, how ſhe being a virgin ſhould bring forth a child, and know

Luke 1. 37. Chap. 18. 27. no man) *With God ſhall nothing be impoſsible:* but with our Sauiour Chriſt in the ſame Goſpell, *The things that are impoſsible with men, are poſsible with God.* And indeed the great power of God againſt his aduerſaries, and for the de-

fence

fence of his ſeruants, might be ſhewed by infinit examples in the Scriptures: as how *Pharaoh* and his great hoſt was drowned in the red ſea, when his owne people had a paſſage through it on drie foot, (which we ſpake of euen now:) how he cauſed the walles of Iericho (when the Iſraelites layd ſiege to it) to fall flat downe without any batterie, onely at the ſound of trumpets: how he ouerthrew in the hoaſt of proud *Sancherib* one hundred foureſcore and fiue thouſand, in one night: and by many ſuch like things. But this is, or ſhould be well knowne vnto vs; for this is the firſt article of our faith, *That wee beleeue in God the father almightie, maker of heauen and earth*: that is, who by his mightie power hath made all things in heauen and in earth of nothing, and therefore he can bring them all to nought againe; and without him they can doe nothing, as hee without them, and againſt them can doe all things. Onely we had need to be put in mind to make that good vſe of it in the time of our trouble, that *Dauid* doth here; namely, that thereby we labour to ſtrengthen our faith, in the defence of God: and that we beleeue, that as he doth heare vs, ſo he can and will helpe vs. And the more that any thing is againſt vs to weaken our faith, the more muſt we by the meditation of the mightie power of God, indeuour to ſtrengthen the ſame; knowing, that his power ſhall be made perfect, and more clearely be ſeene in our weakeneſſe. *Ioſhu.6.20.*

How by the conſideration of it, we ought to ſtrengthen our faith.

2.Cor.12.9.

And thus did *Abraham*, the father of all the faithfull, when the Lord had promiſed vnto him, that his wife *Sarah* ſhould haue a ſonne, when they were both old and ſtricken in yeares, and was paſt hope of any by the courſe of nature: For the ſpirit of God beareth witneſſe of him, *That aboue hope he beleeued vnder hope, that he ſhould be the father of many nations*, as it was ſaid vnto him. And hee did not by vnbeleefe reaſon againſt this, by *Rom.4.18.*

consideringe the deadnesse of his owne bodie, being almost an hundred yeare old, nor the deadnesse of *Saraes* wombe: but gaue glorie to God, That he that had promised, was able to performe it. Thus hee considered of the mightie helpe of Gods right hand, and stayed his faith vpon that: and so must we doe in all things that God hath promised, and then wee shall find, *That* (as Christ sayth in the Gospell) *it shall be vnto vs according to our faith*. But more fitly for this purpose may wee consider, what great vse that good king *Hezekiah* made of the knowledge that hee had of Gods omnipotent power: euen that it did maruellously strengthen his faith in prayer against the mightie power of the great hoast of *Sancherib* (which was come vp against him) and against all the desperat and blasphemous threats which he gaue out against him: as it is set downe by the Prophet *Isaiah*, where hee thus prayeth, *O Lord of hostes, thou art very God alone ouer all the kingdomes of the earth; thou hast made the heauen, and the earth. Incline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Sancherib, who hath sent to blaspheme the liuing God. Truth it is, O Lord, that the kings of Assur haue destroyed all lands, and their countrey: and haue cast the gods in the fire, for they were no gods, but the worke of mens hands, euen wood and stone: therefore they destroyed them. Now therefore O Lord our God, saue thou vs out of his hand, that all the kingdomes of the earth may know, that thou onely art the Lord*. Thus the serious consideration of Gods great power did make him not onely not to be daunted by the power of his aduersarie, but caused him with great hope of preuailing to pray earnestly vnto God against it.

As the seruants of God haue done.

Matth.9 29.

Isai.37.16.

And vnto this may bee ioyned the example of that worthie king *Asa*, one of his predecessours, who in like case, to vphold his faith against the feare of his mightie and many enemies, did meditate vpon the omnipotent

power

power of Gods right hand. For when the king of Æthyopia came out againſt him with ten hundred thouſand men, beſides chariots and horſes, he went out alſo againſt him, and did meet with him, and did ſet the battell in array, and then cried vnto the Lord his God, that is, prayed earneſtly and in faith, ſaying, *Lord, it is nothing with thee to helpe with many, or with no power: helpe vs O Lord our God; for we reſt in thee, and in thy name are we come againſt this great multitude: O Lord thou art our God, let not man preuaile againſt thee.* VVhere we ſee how he doth not conſider of the power of God, as ſhut vp in himſelfe, but as that which was readie to be ſhewed in their defence againſt their enemies, as *Dauid* doth here. And indeed therein cõſiſteth true faith in the power of God, That we beleeue that he is almightie to helpe vs, and therefore that we pray to him accordingly: as *Dauid* teacheth the people here to doe; and to ſay, *Now know I, that the Lord will helpe his annointed, by the mightie power of his right hand.* And thus wee perceiue what vſe wee ſhould make of that which wee read euery where in the Scriptures, of the great power of God, namely, that wee might depend vpon him in all troubles, and pray vnto him in faith, not doubting but as he doth heare vs, ſo he will helpe vs by his great power. 2. *Chron.* 14. 9.

Conſidering Gods power, not ſo much in himſelfe, as for their owne defence.

But let vs examine our ſelues, I pray you, and wee ſhall ſee how farre wee are from this great meaſure of faith, that ſo wee might labour to grow therein: for how hardly, or not at all, do we come to this, To reſt in the inuiſible power of God? Let a man bee in trouble, and come and tell him of the great power of God, and how he is able to helpe him, and ſo bid him be of good comfort, and pray vnto God, and depend vpon him; and we ſhall find, that he can be contented to doe ſo, ſo farre foorth as hee can ſee how and which way God ſhould helpe him. But for a man when he hath no meanes at all, or

Few in trouble do reſt vpon the power of God, ſo weake is their faith.

or very few to doe himselfe good by, then to say as *Asa* did, *It is all one with God to helpe with many or with no power:* and so to pray as earnestly and as confidently, as though he had all the meanes in the world: as it is said of him, that he then cried vnto the Lord his God, that is, prayed with great feruencie. This, I say, is not to bee found in euery one that boasteth of faith. Nay (which is a great thing) when we shall see more to be against vs than with vs, and more meanes to discourage vs from the hope of that that we desire, than to giue vs comfort in it; then to passe by them all, and not to stand reasoning from them against our selues by vnbeleefe; and not to say, I cannot bee holpen, because I haue these and these things against mee: but to breake through them all, and to giue this glorie to God, as *Abraham* did, that he that promised, *That if we call vpon him in the time of our trouble, he will heare vs and deliuer vs, is able to performe it*: and so to say, as *Dauid* doth here, *I know, that hee will helpe me by the mightie strength of his right hand*; is that faith, which as it will vphold vs in all troubles, so it is to bee found in very few. But let vs remember for the helping of vs this way, *That faith* (as the Apostle sayth) *is of things that are hoped for, and not seene:* and therefore as we beleeue God to be present euery where, though we see him not; so must we beleeue that God is able to helpe vs, though wee cannot see how or which way; and so pray to him in all wants, and say, I know, that though I am weake, and cannot helpe my selfe, yet hee will helpe me by his mightie power: and this the more we can doe it in truth, though in great weakenesse, the more shall wee glorifie God, and the more will hee helpe vs.

Psal. 50. 15.

Hebr. 11. 1.

The great power of God in raysing vp them that are sicke.

Therefore let them know, that are visited with sickenesse, either of the pestilence or otherwise, that if they were brought so low that they were at deaths doore, God

God is able to recouer them, and to raiſe them vp again by his great power, as *Elihu* ſayth vnto *Iob*, when hee was ſo full of ſores in his bodie, that he deſired not life, neither had any hope of it: ſayth he, *If a man be ſtricken with ſorrow vpon his bead, and the griefe of his bones is ſore; ſo that his life cauſeth him to abhorre bread, and his ſoule daintie meat; his fleſh faileth, that it cannot be ſeene, and his bones, which were not ſeene, clatter; ſo his ſoule draweth to the graue, and his life to the buriers; if there be a meſſenger of God with him, an interpreter of his word, who is as one of a thouſand, to declare vnto man his righteouſneſſe: then will he haue mercie vpon him, and ſay, Deliuer him, that he goe not downe into the pit, for I haue receiued a reconciliation: then ſhall his fleſh bee as freſh as a childs, and ſhall returne, as in the dayes of his youth.* Iob.33.19. Thus wee ſee, that if a man bee readie to giue vp the ghoſt, and the bell be rong for him, and they begin to prepare things for his buriall, if the Lord do but ſpeake the word, he ſhall bee reſtored to life and health. For Chriſt Ieſus, who when he was vpon the earth, by his word cured men and women of long and incurable diſeaſes, yea raiſed ſome from the dead, euen *Lazarus*, when he had beene dead foure daies, and put into the graue: *who ſhall alſo raiſe vp theſe bodies of ours out of corruption, and faſhion them like to his owne glorious bodie, according vnto the working, whereby he is able to ſubdue all things to himſelfe.* Phil.3.21. He I ſay, can much more by the ſame power of his, renew our ſtrength, when we are in great weakneſſe, by what meanes it pleaſeth him, euen by the ſmalleſt helpe in the world, or without any at all. As we by dayly experience ſee ſome to bee reſtored to life and health both from the peſtilence (which is moſt deadly) and from other mortall diſeaſes, when in the iudgement of men they were paſt all hope, and the Phyſitians had giuen them ouer, That we might be confirmed by that which we ſee and heare, in the faith of Gods promiſes towards

Iohn.11.39.

Confirmed by dayly experience.

Iob.33.28. vs. And this is that which *Elihu* ſayth, *God will deliuer his ſoule from going into the pit, and his life ſhall ſee the light: loe all theſe things will God worke twice or thrice with a man, that he may turne backe his ſoule from the pit, to be illuminate in the light of the liuing.* VVhere he ſayth, That God doth not onely thus ſhew his power now and then in raiſing vp men from the brinke of death, but he ſometimes dealeth thus twice or thrice with the ſame man: ſo that in their life time, and euen in ſickneſſe, they haue great experience diuers times of the power of God, in their ſtrange recoueries from dangers, yea deadly and incurable ſickneſſes. And to conclude this point in a word, if by pouertie or otherwiſe we be brought to a low ebbe, as the patient man *Iob* was, yet ought wee to beleeue, that as the Lord turned his captiuitie, and gaue him twice ſo much as he had before; ſo is he able to relieue vs alſo in our greateſt need, and to make our eſtate better than it was before: and therefore in ſuch caſes let vs pray to him earneſtly to helpe by the mightie power of his right hand. VVhich that we might doe the rather in faith, let vs conſider, how the Apoſtle ſetteth before our eyes the example of *Iob* to this end, and applieth it vnto vs, ſaying: *Behold we count them bleſſed, which indure: yea haue heard of the patience of Iob, and haue knowne what end the Lord made: for the Lord is verie pittifull and merciſull.* As if hee had ſaid, God is able to reſtore you, as hee did *Iob*, and to make as good an end with you, as he did with him; and therefore you ought by this example of Gods dealing with him patiently to wait vpon God, conſidering his mightie power, and what great changes he is able to worke in men. And thus you ſee what we haue to obſerue out of theſe wordes, where hee ſpeaketh of the power of God, and what out of the whole verſe.

And in relieuing men in their pouertie.

Chap.42.10.

Iam.5.11.

Which muſt make vs in all difficultie to depend vpon him.

God

God graunt, that theſe things and whatſoeuer elſe we heare out of his holy word from time to time, may ſo fall into our hearts, as ſeed into good ground: that wee keeping the ſame in good and honeſt hearts, may bring forth the fruit thereof in our liues and conuerſations, an hundred, threeſcore, or thirtie fold at the leaſt, to the praiſe of his bleſſed name, the comfort and ſaluation of our owne ſoules, the benefit and good example of all that doe know vs, and the leauing of the wicked world without excuſe, that will not follow vs, through Ieſus Chriſt our onely Lord and ſauiour,

Amen.

FINIS.